

THE CHRISTIAN CENTURY.

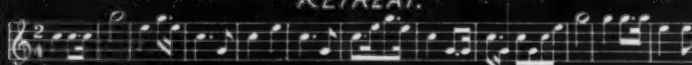
Volume XIX.

Chicago, Illinois, April 17 1902.

Number 16.

HOME MISSIONARY NUMBER

RETREAT.




**A MILLION SOLDIERS OF THE CROSS
CANNOT AFFORD TO SOUND THE RETREAT**
AND IMPERIL 225 MEN AND UNTOLD ATTAINMENTS
ON THE OUTPOSTS AND SKIRMISH LINES.

A CRISIS IS UPON US.
IT IS FORWARD OR BACKWARD
LET US RALLY ON THE CROSS.

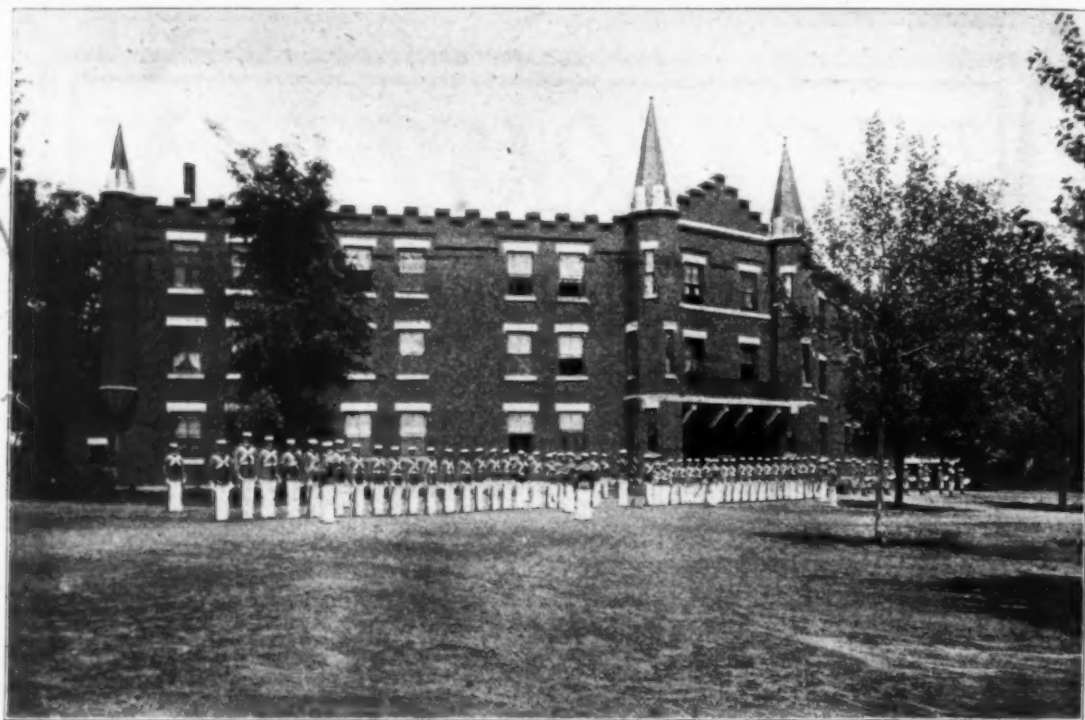
HOME MISSIONS TO THE FRONT
FIRST LORD'S DAY
IN MAY

RALLY



AND BY OUR OFFERINGS RAISE THE
BATTLE CRY
"AMERICA FOR CHRIST"
AND ALL ALONG THE LINE SOUND THE
CHARGE.





CULVER MILITARY ACADEMY.

See Page 27.

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THE CHRISTIAN CENTURY.

Volume XIX.

Chicago, Ill., April 17, 1902.

Number 16.

EDITORIAL

Sunrise.

O Christ! Thou Son of God and Sun of men,
'Eternal Oneness with the Father-heart;
Thou central Sun of love beyond our ken,
Stretch thy broad beams till earth's remotest part
Resound with praise and loud amen!

Where "Greenland's icy mountains" lift their snows;
Where lapse the waves on "India's coral strand;"
Where Afric's sun its burning glory throws,
And sunny founts roll down her golden sands;
Where gloom her pyramids o'er Egypt's waste;
Where roll the waves o'er Behring's polar sea,
Extend thy beams, O Sun! make loving haste,
Till all the expectant hosts of heaven shall see
A world redeemed and love-embraced.

—Persis L. Christian.

THE CHIEF FACTOR IN OUR CIVILIZATION.



HOME missions is a chief factor in our modern civilization. As goes America so goes the world is not without meaning. If true, it imposes a most trying obligation. Shall we accept it, together with its succeeding responsibilities? It is to become the financial, religious and educational center of the world. Its cosmopolitan nationality will work out its own problems on independent lines. These problems are distinctly world factors.

Home missions is the base, the foundation for all mission enterprise. As it is impossible to build without a foundation, it is just as impossible to build a great future for the kingdom of God without giving attention to the great home field. World wide missions cannot be safely inaugurated and carried out after the divine plan by stumbling over a needy home field. There are many indeed who place no little stress upon home missions, and this is their opportunity. Indeed, it is not meet to overlook any demand of our Savior, nor to place more stress upon any one command than another, but to any who may feel the weight of home missions in a special degree, ample opportunity is given for special energy in that direction, and now is the time for the exercise of such energy. The field is large and the harvest is ripe. Never was America more ripe for the New Testament plea and the cause of primitive Christianity than this new year of a new-year century. We have not taken possession of the land. May we have greater faith to see this our greatest opportunity!

OUR OPPORTUNITIES.



AMERICA is another name for opportunity. Our whole history appears like the last effort of divine Providence in behalf of the human race." This language is attributed to Emerson. Every year brings emphasis to these thoughtful, thrilling words. The year 1902 surpassed all others since Emerson wrote in the burden of opportunity it has revealed to American Christians. It is for our statesmen to say what shall be done politically with the new lands leaning upon us; it is for Christians to say what will be done with them morally and religiously. While Cuba, Porto Rico and the Philippine islands are making their special appeal to both our piety and our patriotism, they are, in reality, but joining the grand chorus of appeal that comes to us from our own brethren, east, north, south and west. In short, three-fourths of the United States is mission ground for our plea for New Testament Christianity and appeals to us for help in laying the foundations of the Church that shall be simply Christian.

If, from the viewpoint of the merchant, the statesman and the patriot, America means opportunity, so likewise from the viewpoint of the Christian New England means opportunity, and Wisconsin means opportunity, and the South and West mean opportunity, and almost all the portions of this land have the same meaning. If once, in prophetic vision, Ethiopia was seen stretching out her hands toward God, to-day, in plainest, absolute pleading, easily seen by all open-eyed Christians, the whole land stretches out her hands Christward. And since, with pitiful eyes, the lowliest are ever looking up to the loftiest, those who by Christ have been in any degree exalted are bound to go down with helping hands to the helpless ones. In proportion as we are Christly we must and will hear and heed the calls for help, even as Jesus himself heard them; and we must answer, saying in Pauline fashion, "We in Christ's stead pray ye be reconciled to God."

Our opportunities are therefore as numerous and far-reaching as the fields about us. And they are not exhausted by those vast fields. Our north, our west and our south, our county districts and our city slums are still appealing to us with tremendous force and awful warnings. Red men, black men and the foreigners among us from all lands have their peculiar claims upon the Church of Christ, and they make us their debtors in the same way that the whole (world) appealed to Paul, causing him to cry out, "I am a debtor both to the Jew and the Gentile."

Our circumstances give emphasis to our opportunities. Our ability is the measure of our responsibility regarding them. Surely never was a people more able to rise up in answer to the calls of God and say, "Behold, Lord, here we are; send us." A few summary hints of our ability are in place:

1. We are a well-schooled people, and God and the nations are claiming our culture.
2. We have the highest civilization and all its instruments and resources should be held at the command of Christ and the calls of those for whom he died.
3. We are a wealthy people, and our gold belongs to our Lord. We are not

so much as tithing our means for him. If we were, we should now be seizing many of the opportunities that are slipping away from us. 4. We have the ripest mission field in all the world—America. Every five dollars put into our home mission work will win a soul to Christ. 5. We have the simple Gospel of the New Testament—God has committed this to us in trust for others. We must be missionary or be recreant to our trust.

Opportunities, possibilities, the commands of Christ, the calls of the nation, are unitedly constraining us to an enlargement of our efforts. We must all be expansionists if we would be Christly. We must expand with our gifts to the treasury of our home society. We must expand with our pleadings the churches of which we are members till they know no other theme than that of Christ's commission. We must expand, some of us at least, with the gifts of our own lives, the forces that are in the fields, and lastly, we must exalt this whole theme till it expands through all souls of all churches and fills the whole earth with its magnitude and glory.

OUR OPPORTUNITY — OUR RESPONSIBILITY IN AMERICA.



OUR Savior felt the urgency of opportunity. He said, "I must work the works of him that sent me, while it is day; the night cometh, when no man can work." If we are his disciples we must learn from him in this, as in all else. If confession and baptism are first steps in following him, the sense of responsibility answering to opportunity is a portion of his very spirit. He who has the spirit of the Master loves the Master, and who loves the Master must rise up to serve him "while it is day." He must feel, and say it to himself: "There is no time for me to pray and work and give but while I live. I must serve my own generation. I must redeem the time. The evil days are calling for my help. Every perishing sinner lifts up a pleading voice to me. The slums of our great cities, the unchurched masses of our mighty West, the factory-worn millions of our mill-owning East, the whole country, with its untutored blacks in the South and its unsaved whites everywhere—all, all this appeals to me because it appeals to my Savior, and I am one with him." Such must be the language of the real disciple who is really thoughtful. We cannot be careless of our opportunities and have the spirit of Jesus. We simply cannot.

Our opportunities consist, on the one side, of the unchurched and unsaved multitudes, and on the other, of the possibilities of reaching them. On the first side it is not necessary to dwell. Our readers have but to open their eyes. All around there are reeking slums and reckless millions. The drink curse is not dead and drunkards stagger in our streets. There are myriads of pleasure-seekers who never darken a church door, and multitudes of churchmen who never seek to save a sinner. Mammon is the devil who now goes about as a roaring lion, seeking whom he may devour, and while the rich grow reckless of God, the poor grow desperate of his love. As concerns the unsaved, we have opportunities enough. Every city is a Macedon to-day, and sends its call to every Paul. Count every congregation a Jerusalem; around it lies its Judea,

and beyond that its Samaria, and beyond that its uttermost parts of the earth. Every congregation that is my sort of a Jerusalem hears to-day the voice of the risen Redeemer and Lord, saying, "Ye shall be witnesses to me in Jerusalem, and in Judea, and in Samaria, and to the uttermost parts of the earth."

What are our opportunities of reaching these unsaved multitudes? If we can prove that nothing can be done, we shall relieve ourselves of responsibility. If we can show that all efforts have been unavailing, then we may plead discouragement. If we can make out that present plans are futile, and that none can be framed to do the work; if we are sure that the world is going from bad to worse and that the Gospel is not the power of God unto salvation, and that there is no hope, and that the devil will have his way, and that God's world is not God's after all, then we may settle down to a pessimistic pinch upon our purse-strings. If all that is true, the best thing for us individually to do is to say our prayers just for ourselves, and sing our songs just within our own walls, and keep our cash just for our own boys and tombstones. But such a view is false and selfish and utterly adverse to the spirit of Jesus. It discounts the Gospel. It falsifies the facts. It is mutiny against the commission. It countermands Christ's marching orders to his church militant.

We may safely assert that there never were in all history greater possibilities of reaching the unsaved ones than now. Doors are open. Macedons are calling. A thousand pulpits are beckoning to the man with a message. The fields are ripe for the men who can reap. And the harvests are rich. Witness what our own home missionaries have done and are doing. Read the statements of our secretaries. See what the men on the field say, men who are preaching and praying in the love of Christ and of souls, and who are sacrificing in love, and in love are all but starving. Our columns are full of such matter from year to year.

And to those of us who can't go there is offered the blessed possibility of helping through our American Society. It is this society medium between the saved and the unsaved that makes modern missions. And our own American Society stands waiting to pass our gifts along from the strong to the weak; from the evangelized Jerusalems to the unevangelized Judeas and Samarias; from the city church to city slum; from Eastern states to Western territories; from luxurious pews to humble schoolhouse missions.

Every one who loves to "preach the Gospel to the poor" should thank God for the society that enables him to do it, and support that society in proportion to his love and his thanks and his ability. There are thousands of business men who can't go; let them give and glory in giving. Their money is their Lord's. There are thousands of mothers who can't go; their children are scattered north, south, east and west; let them give that Christ may be preached in the regions where their grandchildren shall be born. There are young men and women who can't go; let them give that their brothers and sisters may go.

The American Christian Missionary Society is the pulpit of every one who loves to preach by giving. Through it our dimes and dollars go sounding out our faith. Through it responsibility may cry aloud to opportunity, saying, "Here am I."

The poor have the gospel preached to them. Mat. 11: 5.

DIFFICULTIES AND ACHIEVEMENTS.



VERY interesting article has recently appeared upon the lighthouses erected and maintained by the United States government for the safety of all upon ships. "Upon a dark night the entire Atlantic coast of the United States from the easternmost point of Maine to Cape Lookout in North Carolina is marked with light like a city street. Before the watch on a coastwise steamer plying down loses one light over the vessel's stern, another flashes white or red above the prow. Southward from Cape Lookout to the tip of Florida, around the Gulf of Mexico and up the Pacific coast a steamer is never more than two hours' sailing beyond some one of these signboards of the sea. Every harbor fairway on the entire 25,000 miles of coast line bears its own distinctive lights and buoys, so that even the most blunder-headed skipper cannot go astray." The same is true of all fresh water lakes and rivers. Far out in the ocean upon dangerous rocks and sunken reefs, with great expense and years of toil and marvelous feats of engineering skill, these lighthouses have been erected and are sustained. A fleet of forty-one vessels and more than 4,200 men are required to attend, repair and supply these aids to navigation, the cost to the people of the country being nearly \$4,000,000 a year.

If time and space permitted this would serve as an excellent text from which to preach a sermon on the work of the American Christian Missionary Society. But we must be content with only a few written words. Every church planted is one of God's lighthouses. Our Home Board has undertaken the herculean task of establishing churches all up and down our broad land, from sea to sea and north to south. We propose to light up this land of ours until no one need wreck his life upon the unseen reefs of sin. Great difficulties are met at every hand. We are a young people, comparatively speaking. We have been exceedingly busy, each congregation establishing its own individual work. We have had to take the timber from the stump for all our building. It has been difficult to persuade the churches that they were able to attempt any large, organized, aggressive missionary activities. They have said we are hardly able to carry on the work in our own city or town, how can we reach out to others? But fifty years have witnessed a great change in this respect. Strong, well-equipped churches are on every hand. This hindrance ought to disappear now.

Again, we are an exceedingly independent people. Each congregation is a pope living in its own separate Vatican. It is not easy to band together all these separate and independent congregations in any united work. But here again we are succeeding. Another fact has hindered us. Our pioneer preachers were a grand lot of men who went out and established churches up and down this land without money and without price. Alexander Campbell early in life expressed the laudable purpose to never accept any pay for his preaching. It is not strange that some of our people should have thought that it was little short of a sin to raise a large missionary fund, pay a secretary, rent an office and hire preachers to go out and establish churches. They asked for the chapter and verse and piously added "where the scriptures speak we speak," etc.

Well, this is also passing away. Besides all these

difficulties within we have had the foes of sin and Satan without. The great enemy of souls never sleeps. He has been tireless in his opposition to all missionary work. But we can show some worthy achievements in a few words. During the fifty and more years of the life of the Home Board its missionaries have organized some 2,500 churches and baptized 100,000 converts. The different state societies which are auxiliary report 200,000 baptisms and 102,000 other additions. The American Society has raised nearly \$1,000,000 and supplemental funds swell the amount to nearly \$3,000,000.

It is a fact that nearly one-half of our present churches have been organized by the missionary societies. A goodly percentage of the others have been fostered and saved from centralized covetousness and bickerings over trifles by the magnitude of this great work which the Home Society and other organizations growing out of it have laid upon them. On an average \$300 will support a home missionary a whole year; every five dollars put into the evangelistic fund will bring a soul to Christ in the ripe harvest field that the American Christian Missionary Society is now reaping.

Let us thank God for difficulties overcome and ask Him for larger and still larger achievements.

FOREIGN POPULATIONS.



IN later years the home field has turned back upon itself and found new opportunities and new obligations in the foreign population.

Sixteen million of our population are of foreign birth; we have almost criminally neglected these people. There are thirty different nationalities in every city in America having a population above 250,000. We have never touched this great work.

These foreign populations, instead of being distributed throughout the country where they might in a few years be absorbed in the general population, congregate in the cities and aim to reproduce the cities of the old world, or they colonize certain sections of the country and reproduce the language, customs and institutions of their old lands; these communities may become hot-beds of anarchy and fall an easy prey to the scheming demagogue. Thoughtful men have already sounded the alarm. We should not be behind others in the efforts to stem the tide of irreligion and Romanism which menaces the future of Christian institutions in this land, which above all others should be Immanuel's land.

In Chicago are 40,000 Poles, gathered in a solid body; half as many Hungarians; as many Bohemians, gathered in solid masses of ignorance and squalor, having no sympathy or concern for American institutions save generally a hostile one; no religious attention save that which is rendered oppressive by superstition—these are grounds for grave apprehension for the future.

We have 300,000 Italians untouched by Protestant Christianity. In Texas twenty counties are dominated by Germans, an excellent class. There are 300,000 Scandinavians in Minnesota, 1,000,000 in Wisconsin, 100,000 in communities throughout the Dakotas, Kansas and Montana; they need the American church, for the second generation will not go to the church where the services are in their fathers' native tongue; that is rapidly becoming a foreign tongue to them. If they are not saved by the American type of Christiani-

ty they become convivial in their habits and drift into infidelity.

The figures show that there are 9,000,000 people in the United States who are unable to worship God with profit in the English tongue; the work of reaching these people is simply tremendous and will so continue if America is to be saved and held to Christ.

In these masses of foreign populations lies the problem of foreign-home missions. These masses are practically indigestible material if past methods are the most effective that can be employed for their evangelization.

Twenty per cent of our immigrants are under fifteen years of age; half are under twenty-five years of age; if we were only able to take them at this impressible age and Americanize and evangelize them an element of danger would be eliminated.

NEWS OF THE WEEK.

THE ATTITUDE OF ORGANIZED LABOR.



NE of the tasks before the up-to-date ministers is to kindly disabuse the minds of labor leaders as a class from the notion that the minister and the church are tools of predatory wealth. Last week in Denver an assembly of ministers did not take kindly to an opportunity of this sort. They hissed from the platform Lieutenant-Governor Coates, labor leader, who spoke bluntly, and mistakenly, no doubt, but certainly expressed the current views of the toilers

when he said:

"The workingman believes in bettering his happiness here, for a heaven on earth. He labors to be saved from a hell on earth, and gives less attention to a hell and a heaven somewhere else that nobody knows anything about.

"And you wonder why the workingman stays away from the churches and organizes to fight his own battles. Will the laborer go hand in hand with such an institution as that? Well, I guess not! You make no protest at a man's laboring for \$1, \$2, \$3, \$4, \$5, or even \$10 a week. Can a human being live on that wage and be decent, following the teachings of Jesus Christ? Can water run up hill?

"Few men will speak the truth when it hurts the man who pays their salaries. The same thing besets you that besets every other wage-earner. You know that you will lose your jobs, will be turned out of the church, if you dare speak the truth!"

GOOD WORDS OF PRESIDENT ROOSEVELT.

April 9 was President's Day at the Charleston Exposition. It is gratifying to learn that President Roosevelt took the city by storm as it had never been taken before. The parade was the biggest Charleston ever knew. The President made a good, appropriate speech on general national and local issues, touching on our honest evacuation of Cuba and the praiseworthy effort to especially represent the West Indies in the exposition. But the words of the President that will count for most are these:

"It is to me a peculiar privilege to speak here in your beautiful city. My mother's people were from Georgia, but before they came to Georgia, before the revolution,

in the days of colonial rule, they dwelt for nearly a century in South Carolina; and therefore I can claim your state as mine by inheritance no less than by the stronger and nobler right which makes each foot of American soil in a sense the property of all Americans.

"With delicate and thoughtful courtesy you originally asked me to come to this exposition on the birthday of Abraham Lincoln. The invitation not only showed a fine generosity and manliness in you, my hosts, but it also emphasized what hardly anything else could have emphasized—how completely we are now a united people. The wounds left by the great civil war, incomparably the greatest war of modern times, have healed and its memories are now priceless heritages of honor alike to the North and to the South. The devotion, the self-sacrifice, the steadfast resolution and lofty daring, the high devotion to the right as each man saw it, whether northerner or southerner—all these qualities of the men and women of the early '60's now shine luminous and brilliant before our eyes, while the mists of anger and hatred that once dimmed them have passed away forever."

MOBBED BY ACCIDENT.

On April 9, at Brussels, the socialists had gathered at the railway station to give good bye to a delegation of Spanish republicans, just ordered out of the city by the authorities. Now the socialist blood was up, they carried red flags, and burning hearts, also. If only



OUR SUNDAY-SCHOOL AT BAYAMON, P. R.
where Bro. and Sister W. M. Taylor are laboring, supported entirely by the Home Board.

one of the arch enemies of freedom would appear! He did appear. King Leopold happened to arrive at Brussels just then. No doubt it was disagreeable to all parties—this unexpected crisis. The socialists gathered themselves together and shook their flags in the royal face, with many socialistic cries for "freedom," "universal suffrage," and the like. The royal gentleman fled ignominiously in his automobile, the papers say. Thus the best products of this century of science become the tools of despotism and reaction! If it had not been for that automobile our story might have had a dreadful ending, a warning to all crowned heads and an inspiration to all socialists!

RUSSIAN PLANS IN FINLAND.

Russia is said to be planning a great canal from St. Petersburg to the White Sea, that she may be able to strike hard in the coming war with England. The Russians are to-day modifying Flemish institutions in order to make Finland a favorable place for the location of a large army to guard the canal. There have been the usual war rumors in Europe this week, and neither the canal nor war are impossible.

CONTRIBUTED

His Coming.

I think I would not care to be
Waiting in great expectancy
For my dear King.
For if I kept my eager eyes
Always uplifted to the skies,
Some little thing
Beneath my feet might dying be,
That needed tender care from me.

I would not dare be listening
With bated breath for echoing
Of angel song,
For I might lose the feeble cry
Of some lost child that only I
Could lead along.
Enough for me each setting sun
Brings nearer the Beloved One.

How sweet to labor some day long,
With busy hand and cheerful song,
And then to see
His presence turn the evening gloam
Into a golden pathway home,
As he draws near.
Not by my merit, but his grace
My King will find my lowly place.

—Myra Goodwin Plantz.

HOME MISSIONS TO THE FRONT.

GEORGE A. CAMPBELL.

CIVILIZATION is stronger than barbarism, literacy than illiteracy; light is a better missionary than darkness, a man who is the product of centuries of Christian progress than one from a nation just emerging from the night of gloom. One man may put ten thousand to flight. All of which may be said in two words—home missions. First, home missions are the most important. He who puts home missions first is the best friend of foreign missions. Second, the city must be taken for Christ. It is the ultimate abode of nearly every one who leads in any department of life. It is the disseminating center, the reporter, the middle man of thought. Here is found the root of all evil, the support of all good—money, that which mimics God in its seeming omnipotence. The city is the gateway of the millenium or to a starless night. Its songs of gladness are already disturbed by its mumblings of despair. The salvation of America rests with the city. Who shall save the city? Only the Church.

To-day she faces her opportunity. Will she accept it and send Jonahs to every corner of every city calling to repentance the lost, or will she betray her trust? That depends, in part, on our support from the American Christian Missionary Society, that has done a wonderful work with the means at hand, but which should be so liberally supported that it could put in one state more than it is now contributing to all. It is our work. It is the Lord's. We ought to be burdened with the thought of the partnership and our responsibility.

HOME MISSIONS, FRONT.

J. A. HOPKINS.



WE must do the best for home missions this year that we have ever done. There are many reasons, but I want to especially emphasize one.

The large foreign population in our land should be reached with the Gospel in their own tongues for the older ones and in the American language for the second generation, who do not learn their mother tongue and who, many of them, drift away from the church of their fathers. They should be given the simple Gospel, not theology. A great trust is committed to those who preach the Gospel without a hampering creed.

Consider, then, the great foreign population in New York, in Chicago, the Scandinavians in Minneapolis, the Chinese in San Francisco, the Germans in Cleveland, etc. Here are foreign mission fields at home. They must have the Gospel for their own salvation, for the safety of our country, for the influence they may carry back, some of them, to their home lands. We have begun such, but have hardly touched the hem of its garment.

A million Disciples ought to organize a church for every day in the year. A million Disciples ought to have home missionaries to preach and teach in every language in our land, with all its outlying words. A million Disciples ought to send up united, important



DAVID HUSBAND,

Missionary pastor at Pullman, Wash. where a good work is being done for the Master.

prayers for reapers, and then give a million dollars, not a hundred thousand, to answer their prayers. This would only average one dollar each. If 1,000,000 Disciples gave \$1 a year each for American missions, which they could do, we could set 20,000 evangelists to work. Can't we find so many? But we must have a more spiritual church or they cannot be found.

So we need prayers, laborers, money. Give us a spiritual, prayerful church, such as we should have, and we will get the evangelists and the support for them. Since the foreigners concentrate largely in our cities, as the apostles went straight for the cities, and as armies besiege the important cities, we ought to enter our large cities, one by one, with our army of evangelists, pastors and helpers, backed by a million prayers and a sufficient support, and, like Paul and Barnabas in Antioch, have a protracted meeting by the year and not by the month.

The church is playing with the world and only playing at missions. "Attempt great things for God, expect great things of God."

WHY HOME MISSIONS TO THE FRONT.

W. J. WRIGHT.



IN making home missions foremost in our hearts and offerings we but carry out that part of the great commission which reads, "Beginning at Jerusalem." The unevangelized in our midst should first claim our attention. The nearest duty should be the first duty.

There remains much land to be possessed. One can ride from this city to Jacksonville, Fla., and pass through but six or seven places in which the Disciples have an organization; he may travel northward to New York and pass through a still smaller number of such places, or he may go westward on the B. & O. to the Ohio River, either at Wheeling or Parkersburg, with nearly the same experience. Millions of persons reside in the territory mentioned and never heard the Disciples preach.

The home field is white for the harvest. Though sodden with drink, reeking with fumes of tobacco and mad for money, the Americans are easier to reach



Pictures of two of our Native Helpers in the mission in Porto Rico.

with the story of the cross than any others. The twentieth-century movements show how ripe a field America is for evangelization.

The people are easy of access. Long journeys are necessary to get the worker in contact with the people of foreign lands; even then the language is a barrier, and caste, false religions and social customs a Chinese wall of exclusion. None of this applies to the home field.

The plea of the Disciples is peculiarly in harmony with the American spirit and the liberal views of our times. Great numbers of persons will unite with the Disciples who will not seriously consider uniting with any other people.

The workers for the Home Society, including the affiliated state society workers, gained 16,000 additions to the church last year. The success of these workers argues the fitness of this society to be entrusted

with larger funds, that it may undertake still greater things for Christ and the church.

The success of the American Christian Missionary Society means the success of all our other coöperative work. Every congregation constituted by the workers of this society at once becomes genuinely missionary. It takes offerings for all the work at home, as well as being interested in sending out the light and truth to the uttermost parts of the earth. It is a feeder for every worthy movement among us.

For several years we have enjoyed unbroken prosperity in America. We are more able to give than ever before. Should we lay by in store as the Lord has prospered us and let our Home Society have the money, their coffers will be filled with several times as much as ever before. Every Disciple should deem it a privilege to have a part in the evangelization of his native land, and every church esteem it a matter of honor to meet its apportionment in full, or far surpass it, for this great, but much-neglected, work.

Washington, D. C.

WHAT MEASURES OUR GIVING?

GEORGE DARSIE.



IS it ability? I think not. Certainly not ability alone. Though God urges us to give as we may "prosper," "according as a man hath," "that there may be equality," we are far from doing so. The rich are not the largest givers. The poor are not the smallest givers. A church's financial ability alone is never the standard of its giving. I know scores of churches of very moderate means which greatly outgive scores of other churches of very large and abundant means. The apportionments of our missionary secretaries, though of course never binding, but only suggestive, are an exceedingly interesting study from this point of view. They sometimes call on one church for four times as much as they do another, although it may not have any greater ability, nor even as great. They are accustomed, if I mistake not, to ask a church, not for what it is *able* to give, but what it is *likely* to give. And that is perfectly proper and right. Any other course would insure failure. They hope that the church will gradually work up to the full measure of its ability after while. But they are far from it now. Of course, financial ability cuts some figure in every one's giving, but the trouble is that, while it ought to cut the largest figure in all our giving, it too often cuts the very smallest.

What, then, does measure our giving? Is it *interest and obligation*? They certainly do to a large extent, and ought. There is no generous giving without them. It is folly to expect men to let their money go where their interest and sense of obligation do not go. The first thing needful in order to genuine liberality is to kindle fires like these in the human heart. A gentleman said to me the other day that, although his great business is to get people to give money to a benevolent cause which he represents, he never asks any one for money. He aims at giving information and representing the needs of his cause, with a view to the enlisting of sympathy and interest, well knowing that the sense of obligation thereby awakened will do the rest. And it is the true idea.

It is the people who never hear or know anything about missions, who never pray for missions or hear a prayer for missions, who never had their hearts touched or their consciences stirred on the subject, who never felt the obligation to evangelize America resting as a crushing burden on their souls—these are they who never open their purses to give to missions.

The internal work must always precede the external. The man who prays "Thy kingdom come, thy will be done on earth as it is in heaven," and does it sincerely, knowing the meaning of his language, will always suit the action to the word by a generous offering. A missionary prayer that costs a man nothing is an abomination to God. He who refuses to give to that for which he prays is a hypocrite. The only churches on record that ever gave "to their power, yea, and beyond their power," were churches in which the internal work was so thoroughly done that the great apostle says of them: "They first gave their own selves to the Lord and [then] to us by the will of God." They were poor,

it, with due regularity, missionary sermons abounding, mission literature circulating, missionary sentiment growing, missionary zeal deepening, missionary spirit spreading, missionary giving increasing more and more in liberality and spontaneity, the missionary habit getting a stronger and stronger grip, till yearly aggregates doubled on us and then trebled and quadrupled and quintupled, and we, at first astonished at such unexpected results, have now settled down to the belief that an earnest enlisting of the interest and senses of obligation, coupled with a diligent cultivation of the giving habit, will speedily demonstrate that a church's financial ability is always far greater than it has any conception of. I mention my own church because I know about it, and because I believe it is a fair type of all our churches. What it has done all can do.

These three things, then, measure our giving. The first at present measures it least. The other two at present measure it best. But I feel sure that they are



MEXICAN CHURCH MEMBERS IN SAN ANTONIO, TEX.,

Where Ygnacio Quintero, our Mexican Missionary is working, supported by the church at Brenham, Tex.

but the grace of God made even "their deep poverty" to abound "unto the riches of their liberality." And so it will always be.

But there is still another thing that measures giving and that is the *giving habit*; and that, perhaps, better than anything else. The habitual giver develops into the liberal giver. Habit grows on us and becomes constantly harder to resist. The more we give the more we want to give and the easier it is to give according to our ability. It is the untrained giver on whom you cannot count. It is the untrained church that makes the offering this year and omits next. It has been my privilege to minister to the same church now for nearly a quarter of a century. I am free to say that nothing in all these years has been more gratifying to me than the growth of the giving habit among my people. My first suggestion of a missionary collection met this discouraging response: "We must be just before we can be generous"; that is to say, we must pay our expenses at home before we can send money away from home. But the collection was taken, and others after

only operating as the means by which we shall one day attain unto that just and equitable condition when ability shall be our chief standard of giving, when all shall give "as God has prospered" them, "according to that a man hath, and not according to that he hath not."

Dig ditches from a spring and the water flows deeper and farther. Support home missions and the religious life here is intensified and finds its way naturally into the far distant region.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you always, even unto the end of the world. Amen. Mat. 28: 19-20.

"HOME MISSIONS TO THE FRONT"—WHY?

JESSE B. HASTON.



As an illustration, the Disciples of Christ in my own state (Texas) gave last year to the Foreign Christian Missionary Society \$3,494.27, and to the American Christian Missionary Society only \$1,630.73. We plead that these gifts be made more nearly equal; not less to foreign, but much more to American missions. We ask this in the light of the following reasons:

1. Our country, as no other, affords a field for the effective discussion and solution of the great theological and social questions now before the world. Here we have no established order, in church, society or state. There is no organized preference. There appears an ideal condition in which to disseminate truth. Only under this condition and in this country could our movement have originated and prospered. From this starting point it further appears:

2. The message of the Disciples and true Americanism are one. The plea which we make in the church is found over and over again in the contention

hear no others; hence our responsibility toward the people of this land seems, indeed, greater than that of others.

3. America is the base of supplies for the dissemination of pure apostolic teaching through the wide world. This proposition needs no setting forth. The goose that lays the golden egg is here. The source of our influence is in the States. We must nourish the goose.

4. The mixed character of our population is such that if we preach to our own countrymen we are to a considerable extent doing foreign missionary work. We have 15,000,000 of foreigners and 8,000,000 negroes, to say nothing of the Indians. God has brought all these people to us that they might be saved.

5. The steps that are being taken at the present moment toward widening the influence of the United States in the world demand that we bend every possible energy to make the influence of the nation a truly Christian one now. What our influence in the world shall finally be will be largely determined by the direction that is given to this influence, within the next few moons and turn of the equinoxes, in Cuba, Porto Rico, China and the Philippines. The watchword for this pregnant year is: Stir up the country for God, stand by all efforts to abolish unrighteousness in our borders, put many evangelists out in the name of our

The May Offering!

THAT'S THE POINT!

\$100,000.



from 1,100,000 disciples
is absolutely necessary
if we would hold what we
have gained, or PUSH

HOME MISSIONS

to the

FRONT!

of political liberty made in Europe and America during the last two centuries. We cite the French Bill of Rights, the Declaration of Independence, and even the old Magna Charta. Read the preamble to the constitution of the United States. In it we find four things—(1) union, (2) equality, (3) liberty, (4) authority: We, too, as a religious body, are crying out for union, for equal rights to each follower of the Lord, for liberty in thinking, for the authority of Jesus only. If every ardent American rightly knew our message, every ardent American would be prompted to stand with us. It is therefore not strange that in the year 1899, while the (Regular) Baptists, with \$461,800 and 1,092 missionaries, gained only 7,355 additions, and the Congregationalists, with \$516,000 and 1,848 preachers, gained only 7,794 additions in this country, yet the Disciples, with \$100,500 and 129 preachers, gained 9,996 additions. The people hear us as they

home mission work, make gifts as large as the amazing opportunities. In this present moment we are called upon to bring to bear from within a tremendous Pentecostal moral and religious pressure.

HALL CAINE USES HIS BIBLE.

Mr. Hall Caine, the novelist, states that he is largely indebted for his literary successes to the Bible.

"I think," he says, "that I know my Bible as few literary men know it. There is no book in the world like it, and the finest novels ever written fall far short in interest of any one of the stories it tells."

"Whatever strong situations I have in my books are not of my creation, but are taken from the Bible."

"The Deemster" is a story of the prodigal son. 'The Bondman' is the story of Esau and Jacob. 'The Scapegoat' is the story of Eli and his sons, and 'The Manxman' is the story of David and Uriah.

"WHY I SUPPORT HOME MISSIONS".

CHAS. B. NEWMAN.



O ye into all the world and preach the Gospel to every creature." These are the marching orders of the church. This text is many times treated as a great foreign missionary text. While the farthest limit of the goal is not reached until the farthest confines of the earth are reached, it begins close at home and extends with equal pressure over all the wide spaces between those limits. Your next-door neighbor, the man across the street, those who live in adjoining neighborhoods and states, all these equally with those on the other side of the globe are to be the objects of our missionary activity.

Never were fields whiter in any land than now in our own. We must till these as well as those farther away.

A soul here is worth as much as a soul in Africa or India.

The obstacles at home are fewer than in the foreign fields. The people here are under the same laws, having the same general training and culture. Their language is the same, their habits and preferences are much the same as our own.

The successes at home are correspondingly larger.



W. B. TAYLOR,
Our Evangelist in the City of Chicago.

We need to do it to save our own. It was my good fortune to spend several years in one of our great western states, and I know that these states are fast filling up with the best brain and brawn, the most vigorous and active young life of the East. Many of these young people are members of our churches and look and long for the same influences there. Many of them are young and inexperienced and do not feel like undertaking the work of organizing for themselves, and so are lost to us and to the Church of Christ. For the saving and holding of these must we press into these new fields.

In this time of shifting thought and changing creeds men are looking for a simpler and more scriptural statement of their faith and guide for their lives. The simple plea of the Disciples of Christ is peculiarly adapted to this condition of things. Multitudes who love our Master are waiting for our message and welcome it with gladness when brought. This is our day of opportunity.

We are setting the pace now for a great religious people. Rapid as has been our growth in the past, if present influences and forces continue their operation,

the Church of Christ in the future will in growth and influence be immeasurably superior, and for this tremendous body, with its many millions, we now are laying foundations, establishing precedents and maturing plans. Let us do it wisely and well.

I support home missions because I am a firm believer in foreign missions, and the quickest way to reach the whole world with the Master's message is to build a great, strong, aggressive organization here at the base of supplies. The home field must furnish the men, the money, the social support, the prayer and consecration which make foreign work possible.

THE CHRISTIAN FAITH AND SOCIAL RIGHTEOUSNESS.

M. B. RYAN.



FOR the purposes of this discussion a few words of definition may be helpful. Without any pretense of exhaustive definition the Christian faith may be said to involve faith in God, a faith tersely described by a Christian writer as belief "that he is, and that he is a rewarder of them that seek after him." It involves faith in the Christ, in the historic, the atoning, the risen, the present, the coming Christ. It involves a belief in spiritual realities and values—in sin, forgiveness, salvation, fellowship, Godlikeness. It involves a perspective, in which all the relations, events and interests of the present are set, in which the gloom of perdition stands in contrast to the glory of heaven. Social righteousness is social rightness—right relations, right feelings, right dealings, between man and man. In a word, brotherhood.

For this result in society there is an increasing desire. The consciousness of social wrong and of social wrongs is becoming worldwide; a consciousness manifesting itself in varying degrees, ranging from dumb despair to hysteric protest. Social critics multiply. Programs for social reconstruction abound. Sociological panaceas are as plentiful as patent medicines. The ear turns away from the din of social strife and the wail of social distress, only to be assaulted by the Babel clamor of social doctors, each of whom is vending a social specific, and no two of whom agree. One object is being sought. Numerous ways are being tried to gain that object.

Among "social reformers" several characteristic attitudes are maintained toward the Christian faith. They may be described as

First—The Anti-Christian Attitude.

Much of the socialistic teaching of the day is practically atheistic. The fool's motto, "There is no God," may not be openly inscribed upon its banners. But its equivalent in effect is masked in the terminology in which the new crusade is preached. Religion is laughed out of court entirely, or circumscribed by sense. Idealism is denied, and eliminated materialism takes the throne.

At best this type of socialism looks upon the Christian faith as an obstacle in the way of the social revolution which it seeks, and a hindrance to the realization of social perfection. The Church, as the organized manifestation of Christian faith on earth, is an especial object of its contempt and antagonism. The preacher of the Gospel, as the herald and exponent of the Chris-

tian faith, is the butt of its ridicule. He is charged with motives of self-interest. He is believed to be hindering men from a candid and effective study of evils that are material, and pressing, and devouring, to the present physical life, by diverting their thoughts to unseen, intangible, vagaries, in which there is neither bread nor raiment; and to be cheating men out of a possible paradise here by promising them an impossible heaven hereafter. The whole Christian faith, on its theoretical side, is condemned as a superstitious speculation, the plaything of an interested priesthood; and on its practical side, as manifested in the church, and the various forms of Christian worship and work, as the bulwark of conservatism and the abettor of all social wrong. And the claim is violently urged that social righteousness cannot prevail while this relic of the times of darkness obstructs the path of progress.

This is the social "Gospel" which is being preached from multiplying platforms, and presses to-day. And were we to search for the source of that unconquerable indifference toward, and that deepening contempt of, the Church, and the ministry, and the various interests of organized Christianity, which have made so wide a gap between the masses of the working people and the Church, we would in more instances than we imagine perhaps, find it here. The working-man is growing ever more conscious of social wrongs. He is growing ever more impatient for social righteousness. He is being taught with ever increasing zeal that the Christian faith and social righteousness are incompatible.

Second—The Unchristian Attitude.

Another type of the socialism of the day, ignores the religious question entirely; or, if it notices it, gives it a neutral position. Neither the Christian faith, nor any other faith, is a factor in its social scheme. Religion, like dress, is left in the realm of personal preference, an affair of fashion, a personal consideration, not in anywise a social concern. The state does not need it. The problems of society are to be solved, and the perfection of society reached, without reference to what a man believes or disbelieves, in a religious sense. The community will have its common law, its common possessions, its common treasury, its common life; but not its common creed or church. These sustain no vital relation to the ends sought. If they appear, it will be but as accidents, flotsam on the bosom of the stream of social life, carried, but carrying nothing, directing nothing, determining nothing.

How many castles have been built in the social atmosphere after such a plan in our age, the memory of a number of recent books with brief but phenomenal fame, and of a number of social experiments on the colony plan, with brief but sad history, may serve to remind us. And how infectious this gospel without God is we may be reminded by the attitude of multitudes of men, who, while they do not ridicule religion do ignore it, and tacitly profess that their social hopes can be realized without it.

Third—The Sem-Christian Attitude.

There is among Christians themselves a disposition to doubt the efficacy of the Christian faith as a social corrective, and a feeling that it must be supplemented, if social righteousness is to prevail. It is to be feared that the sneer against the attempt to "make men righteous by law" has not always been without its ground in the intent of the lawmakers. Righteous laws are in the interest of righteousness. But men have often falsely judged that there could be no righteousness

without them. And therein they have judged the faith of Christ to be insufficient.

From the multitude of social theories, so confidently preached, yet so inconsistent, and so often antagonistic, we turn to the Christian Scriptures to discover the keenest, most vital, most revolutionary, sociological principles ever promulgated, and the most consistent, far-reaching, and adequate plan of social reconstruction that the world ever saw.

It will matter little what part of the Christian Scriptures we consult—we can scarcely miss finding something of this vital and regenerating social teaching. We have but to study in its entirety any one of the single treatises of which the New Testament is composed, to have the strength and the completeness of this teaching impressed upon us.

For example, let us look briefly into the Epistle to the Colossians. Commencing with the fifth verse of the third chapter we have a short, sharp, well-defined program of social regeneration, a proposition looking to genuine social righteousness and peace. What does this program propose? Listen! "Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry." Thus it starts out. It is a good start. This is getting at the root of the matter. This begins with the individual, the only right beginning point in social reconstruction. The majority of social theories deal only with conditions. They scratch on the surface. They exhaust their effort on effects. They ignore the social factor—the individual, and forget that it is impossible to build a good society out of bad men, a right social structure out of wrong material. This Scripture program begins on the social factor. The stones must be shaped before the temple can rise. The individual must be made right before society can become righteous.

Notice, too—that everything struck at here, while it is an individual fault, is also an anti-social fault—a social sin. These things which pollute the individual also degrade and defraud society. Can a man live a low life and not rob society? He is a social factor, with social obligations. If he make less of himself than he should, is not society the poorer? If he has debauched himself, has he not wronged society? Can he commit fornication without debauching one other social factor? Do not all passions—lusts—reach out to others as their objects, their victims, and thus affect the social life? Is not covetousness a distinctly anti-social sin, militating against the rights of others, replacing God with gold, degrading its victim to the plane of an idolater, and making him a curse instead of a blessing to society?

The searchlight whose rays are thrown for miles distant cannot refuse to make its light brightest nearby. The nature of light makes the ray brightest at the generator. Measure the intensity of a man's interest in foreign missions, then vary the distance to which that interest goes and you'll find the intensity changing in directly the inverse proportion. An American nowhere sees Africa without seeing America, except in the atlas. Tell me how far you try to extend the Lord's kingdom abroad, and if I were sufficiently skilled, I could say what you were trying to do for the near fields. Or tell me how earnestly you are laboring for your own city, state or nation and I could say how much you were trying to save India and China. Missions is not a through train, stopping at only distant places, but rather a long-distance local that does business at every station and runs clear to the end.

AT
THE

CHURCH

OUR PULPIT.

THE POWER OF THE RESURRECTION.

GEORGE WENTWORTH COMBS.



HE Christ is risen. He is risen in art. Lending itself less easily to dramatic representations than other events in the life of our Lord, as the temptation, the transfiguration, the creation outsoaring so in historic verity the utmost reach of dream, the resurrection story with its stupendous demands upon artistic creativeness has yet through divinest passion been flung upon canvas and from all the galleries of earth looks out upon us with its sobering claims.

The Christ is risen in architecture. The medieval cathedrals, with their soaring spires are the imperishable sermons of this star-lit time, the *lift* of this Gothic, the aspiration there, springing out of this inspirational truth. In literature, too, the Christ is risen—in the Castilian periods of a Castellar, in the white hurrying figures of a Dante, in the organ music of a Milton, in the epic sweep of a Webster, in the Ariel melodies of a Keats, in the surge toss of a Browning's verse; nay, even the Vailima letters of prayers must show his face and the gay and insouciant Stevenson may not lay him down to sleep before he sings his own requiem, words astir with the Christ's triumph and so to be inscribed on his tomb:

"This be the verse you grave for me:
Here he lies where he longs to be;
Home is the sailor, home from sea,
And the hunter home from the hill."

Risen is the Christ in the creeds of Christendom. Differing in much else they find unity in the great belief that he who was conceived by the Holy Spirit, who was born of the Virgin Mary; who suffered under Pontius Pilate, was crucified dead and buried; *rose from the dead and ascended into heaven!* Here all voices are concordant. Upon this great truth does Christianity rest.

He is risen! Yes, everywhere save in our own hearts, our common walk, the life of the every days. Alas, and alas, that this wonderful story still lacks appropriation; still waits for incarnation, that it should be to so many Christians an *historic* truth merely and not an assimilated and personal possession!

Now, our great need is this: the application of the resurrection wonder, the *rise* of this power from above. We are boastful nowadays that we have come to the era of *applied* science. Very well, let us come also to applied theology.

Now if this be applied and the Christ be risen in our constant moods, what then?

Then the Heartening Vision of Life.

Without the Christ's interpretations the universe is set for the coronation of death. All things come to ruin. Thrones totter, governments pass, races come and go like shadows upon the wall, only the broken, the decaying, the castaway, mark the track of the

years; the dust gathers over all. This is the vision and the vision glooms. Our hearts are weighted down. Nothing seems worth the while. The Asian monarch weeps over the swift passing of his million soldiers in the flight of a hundred years; we weep over the dismal dust of a thousand thousand years. The universe belongs to death. Oh, not if the risen Christ be with us or his word hidden in our hearts. For the Christ's message is the message of life. He interprets the universe in the terms of life. Over all he declares broods life. Out of the sacrificial mold of the dying mountain springs the flowers. Dynasties go and all the governments of men that nobler forms may follow; races fade but their contributions to the ages are permanent; martyrs fall but their heroisms abide; God's soldiers are stricken down in the battle but another snatches the banner from the falling and presses yet on and on; the individual goes down into the grave but cannot be holden there and fares on with angel tendance to that other country. Life is victor.

The Vision of Success.

That word, success, is often upon our lips yet how keenly do we realize that it is only a word. As a word we know it but not as a fact. We do not succeed, we fail. Instead of climbing we fall. We would fly, but we only grovel. At the best nothing comes to completeness. At the highest, says Emerson, "we are only comparative failures." We know it and are cast down. That which we pursue eludes us, the goal we cannot reach. Our mind culture is of the sorriest, our spiritual culture meager and disheartening. In our contests with sin how often we have fallen and lowly trail our high ideals in the dust. But if the Christ speaks? Then the vision of success. "You cannot estimate things rightly," he declares, "by what you see, for you see only a little way. True, your lives are incomplete, but then you have only begun. You have not failed, because you have chiseled only the pedestal, the statue you may shape hereafter. Do not weep over the foundation without the building, the superstructure will be erected bye and bye. Did you learn just a single lesson? Well, with the Great Teacher you will go on learning forevermore. True, your work is infinite in its compass and you have just begun, but then there is an eternity for its doing."

Thus speaks the Christ and the strength-bringing Browning rang true when he cried:

Learn now for apes,
Man has forever.

"Ah," but you say, "is not this merely rhetoric? After all is not my life incomplete, for beyond the grave I shall not carry on the particular work I now do." You err. You will. "But I'm building a house, building a ship, building a fortune, shall I carry this on?" O, my brother, this is not your real work. You are building a character and that must go ever on. What is the child building with his blocks? A bridge? A temple? It matters little. The real work of the child in this play is the building within a knowledge of form, of order, the comprehension of simplest and most elemental things. In the kindergarten, what is the child doing? Sewing? Drawing? Building? Ah, do we not know that this is unimportant and that kindergarten training is valuable only as it fashions into beauty the spirit of the child?

Well, we shall never get out of the kindergarten, you and I, and our life's work here is a success or failure not as it appears outwardly in what we have done, but as it is estimated inwardly by *what we have become*.

This is all that matters. The work that you do matters little, the *qualities* that you put into your work count for all. For this is what endures, this it is that determines success or failure. Whatever our work may be, whether in building up an empire or breaking the stones on the street, the measure of its success is determined by the soul qualities we have put into it; if faithfulness, honor, probity, well, though outwardly we fail; if these graces be missing then all is lost though we be crowned with stars.

And thus the Christ comes to earth's lowly saying: "Be not discouraged. This world is the All Father's world and so the world of life. Goodness is over all and this life must succeed. But success, true success is of the Spirit, therefore fret not because of your lowly estate or burdens heavy, for so may you come as easily as may kings into the culture of the Spirit, the culture of that which lasts, into the fullness of the life immortal."

The Bible School

GENTILES RECEIVED INTO THE CHURCH.

April 27th, 1902. Acts 11:4-15.

Golden Text: *Whoever believeth in him shall receive remission of sins.* Acts 10:43.—Time: A. D. 40-44. Place: Jerusalem.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

The Church and the Gentiles.

Of the vision of Cornelius, which led to the acceptance of the Gentiles into the Church, we have three accounts, thus emphasizing its importance. Ch. 10:3-6; 30-33; 11:13, 14. Regarding the descent of the Holy Spirit at Pentecost on Jewish believers, that event was preceded by a ten days' prayer-meeting; in the present instance of his descent on Gentiles mention is made of preliminary prayers on the part both of Cornelius (Ch. 10:2) and of Peter (Ch. 11:15). God hears, answers and blesses the prayerful.

Verse 1-3. Alarming News.

"Brethren in Judea heard." The news that the Gentiles at Cesarea had been received into the Church by baptism, without having first become Jews, caused great commotion everywhere among the believers. What could it mean that Peter had violated all the laws and usages of the nation in thus receiving pagans?

"When Peter was come . . . contended." The gravity of the case may be understood, when we consider that it was for but teaching doctrines closely allied to the present practice of Peter, that caused Stephen to be martyred and the Church to be scattered. Ch. 7:48, 49. It must have looked like an enormous blunder as affecting the Church. The charge against Peter included his "tarrying many days," hence eating with the tanner, Simon. Vs. 3; Ch. 9:43.

Verse 4.—The Apostles' Defense.

"Peter rehearsed the matter." Peter, tactfully passing the incident of his eating with Gentiles, treats of the greater theme of their acceptance with God.

"Expounded it by order." The apostle would not let the rash charges disquiet him but instead there was perfect readiness to satisfy the anxiety of his brethren by due explanation. His brethren were disciples, that is, learners, and hence unlike the average Jews, open to conviction, and this led to most gratifying results. Vs. 18.

Verse 5.—Noontime Event Prayer Incident.

"In the city of Joppa praying." This was in the retirement of a flat housetop, at the sixth hour. Ch. 10:9. Cornelius likewise was a prayerful man. Ch. 10:2.

"In a trance I saw." Peter was in an ecstatic state of mind. He may have been, as we say, lost in thought in a day dream. Paul on several occasions was in a trance. Ch. 22:17; II Cor. 12:1-3.

"Let down from heaven." This was in the vision of Peter, and made most impressive in that he saw "the heaven opened" and a great sheet descended therefrom. Ch. 10:11.

"Came even to me." God often has directed his servants by similar visions. Amos 7:7; 8:2; Jeremiah 1:11; Ezek. 2:9, 10.

Verse 6.—The Heavenly Sign.

"I had fastened my eyes." As he had fastened them upon the lame man. Ch. 3:4. The great sheet gradually descended coming near to Peter and settling on the ground, so that he could behold its contents from the house top.

"Beasts . . . creeping things . . . fowls." The Mosaic law discriminated between clean and unclean things and counted it a crime to partake of the latter. God seems in this way to have employed the natural human aversion for certain repulsive creatures, as a means of educating the mind to the hideousness of sin, and the distinction between moral purity and impurity.

Verse 7.—The Heavenly Vision.

"A voice saying." This voice was from heaven. Vs. 9. The next verse shows that Peter—as in the case of Paul's heavenly vision—immediately was conscious the Lord was speaking. Let us realize that the same voice is constantly speaking to us. Psalm 50:1; Jer. 22:29.

"Slay and eat." This form of vision may have been suggested because Peter hungered. Ch. 10:10.

Verse 8.—Scrupulous Peter.

"Not so, Lord." Peter at first, quite like his present Jerusalem critics, was very reluctant to receive the great lesson God was leading him to. With showing hesitancy now, his later actions would more favorably impress his brethren. The apostle did not mean to be disobedient; the way was not clear, and, like ourselves, he must be led into great truth, step by step.

"Nothing common or unclean." "Common" would refer to the ordinary food of the Gentiles; "unclean," to things prohibited by the law of Moses.

"Entered into my mouth." Such creatures in the sheet as may have been of the clean class would become unclean by mere contact with the unclean. It at least was commendable in Peter, a learner in the school of Christ, that he erred on the side of abhorring that which he had been taught was unclean.

Verse 9.—The Divine Stamp.

"Voice answered me again." The Lord is patient and long suffering towards those who are hungering and thirsting after righteousness. Such shall be filled. Matt. 5:6.

"What God hath cleansed." While the lesson to Peter immediately referred to beasts in the sheet, in its larger sense the allusion was to the human race, which God had highly honored by the stamp of his own divine image. Ch. 10:34, 35. By this statement it is taught that God had revoked certain distinctions, that for symbolic purposes had wisely been incorporated, in the law of Moses.

Verse 10.—Thrice-Repeated Miracle.

"Three times." It required nothing short of a miracle thrice repeated to convince Peter.

"Drawn up again into heaven." At length the strange sight is brought to a close, by the withdrawal of the sheet into heaven whence it came, and the event tended to fill Peter's mind with doubt and confusion. Ch. 10:17. It was like the parables which he frequently had heard from the Savior's lips and which needed further elucidation. Matt. 13:36. This very quickly followed. Vs. 12-16. Thus Peter would be impressed that God as certainly had sent a new revelation to him, as that he had sent the Law on Sinai.

Verse 11.—Gentile Messengers.

"Behold three men." The messengers of Cornelius. Ch. 10:17, 18. The presence of these pagan messengers is to make plain the true meaning of the vision.

"Sent from Cesarea." Most of God's gracious work is done by sent ones. Notice the case of Moses and Aaron (Ex. 4:13, 14, 27), Isaiah (Isa. 6:—), the Disciples (Matt. 28:28), Ananias (Ch. 9:11).

Verse 12.—The Spirit's Guidance.

"Spirit bade me go." Now it was the Spirit's command, where before the voice had spoken. Thus there would come to Peter's mind a connection between the extraordinary triple vision, and the arrival of the triple strangers calling for him. Ch. 10:18. So God, step by step, leads us into his work. He

calls us to the Sunday School and behold he has called others there that together we may join in his work of salvation.

"Nothing doubting." The sign of the vision had been so impressive; the companion circumstances so fitting; the enlightenment by the Spirit so obvious, that Peter could no longer question the great lesson that God indeed made no difference between Gentiles and Jews. This is shown by what he "perceived" as mentioned in Ch. 10: 34.

"Six brethren." The circumstance would be substantiated by these six witnesses, who went with Peter to Jerusalem.

Verse 13.—Angel to the Gentiles.

"He showed us." Referring to Cornelius. For a fuller account see Ch. 10: 30-32.

"Angel in his house." That God should send an angel to the Gentiles, this in itself would be most convincing. An angel is a sent one—that is what the term means. Any person who is led by the Spirit of Christ to errands of mercy is an angel. The world needs many such angels, ministering spirits. Heb. 1: 14. God sends us.

"To Joppa." Where Peter had been abiding with Simon the tanner.

Verse 14.—The Human Witness.

"Shall tell thee words." The tidings of great joy concerning Christ's coming. These are words we all should tell. The entrance of God's word which we may declare giveth light. Psalm 119: 130. Faith cometh by hearing and hearing by the word of God. Rom. 10: 17.

"Thou and house shall be saved." But they were already among the accepted of God (Ch. 10: 35), for they had lived up to their light. Now they were to be led on in the more perfect way, which was to prove so great a blessing to them and to the world.

Verse 15.—The Divine Witness.

"As I began . . . the Holy Ghost fell." The Divine witness now takes the place of human words. It was in the visible form of cloven tongues of fire.

"As on us at the beginning." There could be no completer evidence than this of the Gentiles' receiving the same extraordinary witness which earlier had been so remarkably demonstrated to Jewish brethren at Pentecost. Peter could require nothing further and the Jewish brethren likewise were convinced of the Gentiles' acceptance with joy. Vs. 18.

Verses 16-17.—Step by Step.

"Then remembered I." The Holy Spirit was acting on Peter as well as on his Gentile companions just as promised by Jesus. John 14: 26.

"Baptized with the Holy Ghost." No recipients of the Holy Ghost can be common or unclean, for such have been the recipients of the divine nature and exalted to divine heirship. There can be nothing higher.

"What was I." If God thus in many ways has shown his acceptance of Gentiles, how could Peter refuse them baptism and the bond of fellowship. The lesson shows that a good person may sometimes for a long period hold erroneous views difficult to remove.

Verse 18.—Objectors Convinced

"Held their peace and glorified God." Peter won a complete triumph. He had silenced the objections of his alarmed brethren, and opened their mouths in praise to God for a new epoch in the Church's history.

ALONE WITH GOD.

Great comfort, power, and helpfulness come from the habit of spending a few moments daily alone with God. It is a most effectual means of renewing spiritual strength. Dr. J. Wilbur Chapman says that he once asked Dr. McCarthy, the friend and associate of J. Hudson Taylor, if he could tell him the secret of Hudson Taylor's life of beauty and power; and Dr. McCarthy said that he could not tell what it is except that it is found in the fact that, every morning at five o'clock, Hudson Taylor rises from his bed, goes into his study, turns the key in the lock, and spends the time from five to six o'clock alone with God. Sometimes he spends the hour in reading the Word. Sometimes he spends it in prayer, sometimes in meditation, and sometimes in simply repeating the name of Jesus. —Exchange.

FIVE-MINUTES' SERMON ON THE GOLDEN TEXT.

PETER AINSLIE.



HOSOEVER believeth in him shall receive remission of sins.—This is beautiful! The declaration in this single sentence is the peace of the world. We all have sin. It eats into us. It drives out every ray of light and leaves us in the dark. It covers the heart with gloom and makes the mind restless and opens the only path that leads into the right. This text falls like a ray of light across one's pathway, as he walks through some dark passage. Belief embraces Jesus Christ and he wipes out all sin. It is the direct way to get what the heart wants most. You know very well the suicide of the famous diamond king of South Africa, Barney Barnato. He had much, but he lacked that which man needs most. Great riches do not make one rich. Some days ago I noticed a handsomely dressed lady talking with a friend of mine in a wholesale store and as I was about to pass, he called me and at the same time said to the lady, "See if this gentleman cannot help you." I listened to her story. She had wealth; she had a happy home, so far as this world is concerned; death had never darkened it; her husband is one of the most prosperous merchants in the city, but she was so unhappy and wished that she might die. The world would have said that she is a fine type of moral beauty, and she is, but her faith had never touched the Son of God, and sin laid upon her like a lifelong nightmare. There was only one thing—the remission of sins would have made her happy.

Yesterday I sat by the bedside of a poor woman and I offered to buy whatever she might need, but she quickly responded, "Although I am poor, I don't want anything, except peace for my heart." You may look upon it as a light thing, but the remission of sins is God's great gift to a lost world and there is no salvation without it.

It is sin to stay away from God. It is sin not to let him save us. It is sin to refuse Jesus Christ. A few evenings ago, I met a gentleman, with whom I talked long on this subject of sin. He thought if people did not go to theaters, dance, drink whisky, swear and commit adultery they were all right. That was his conception of sin. He did not do any of those things and therefore he was sinless. Away with such foolishness! That is purely a worldly vision. One need not do any of those things, but no where can you find in all the Word of God a "therefore he will be saved." Those things belong to the filthiness of the flesh, but is there not likewise a filthiness of the spirit? There are no sets of rules that can purify the unregenerated heart. Men must be born again. It is not faith in self—that I can do this and I can withhold from doing something else, but it is faith in the living Jesus and hid with him in God.

"Our Father we thank thee for the remission of our sins through Christ, our Lord. Amen."

Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

1 Pet. 1:3-4.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

SAMUEL'S CALL.

Topic April 27: 1. Sam 3: 1-21.



WE HAVE in this story of Samuel's birth a fine picture of Oriental times, and the customs of that age. It shows the inevitable effects of plural marriages—jealousies, bitterness of heart, sorrow of soul.

The somber shades are set off by the tender and pathetic picture of Hannah and her devotion to the Lord, and her faithfulness in presenting her cherished child to the service of God in the sanctuary at Shiloh. It is one of the tenderest bits of blessed biography in the Old Testament—among many charming character stories of loving and lofty devotion.

A Child of Prayer.

Samuel was the child of prayer. This to me is the most significant thing in the birth and calling of this boy, destined to become among the greatest and worthiest of the judges and prophets of Israel. He was consecrated by his praying mother before he was called by God to his service. I gather from this that

Consecration and Calling

go together. God calls them who consecrate themselves to his service, or who are consecrated by the prayers of devoted and believing mothers. It's the glorious record of redemption in all ages. It is what makes spiritual biography alike inspiring and instructive.

Calling and consecration are therefore both human and divine. In the spiritual biographies of very many of the noblest of Christ's servants, we may find a repetition of this conservation of the child Samuel by his pious mother, in which she had the sympathy of her husband, a good man, and one who worshiped God "from year to year." And it is this steady faithfulness, this persistency of prayer and of sacrifice from year to year that tells in the consecration and calling of children to God's service. It accounts for the large number of men of prophetic character among the Hebrews. We may find the same explanation of the surprisingly great number of ministers, professors, and men of eminence, among the children of Puritan ancestors. They were conceived in prayer and consecrated thereby. They were cradled in the atmosphere of strenuous devotion. We talk of the "strenuous life" as something peculiar to this age of vast commercial enterprise and expansion. But what is it by the side of the strenuous devotion of the mothers and fathers of large New England families, of the last century, or the former century, struggling against rugged poverty among the bleak New England hills, to educate their sons for the ministry—the most honorable of careers. Like Samuel, their sons were

"Sent Unto the Lord."

I like this quaint expression. The Rev. Ver. says "granted." It suggests this thought of parental proprietorship. And I believe God would have his people to hold just this humanly sympathetic and helpful relation to their children, while not withholding them from his service.

"Prize what is yours, but be not quite contented;
There is a heathful restlessness of soul,
By which a mighty purpose is augmented
To urge men onward to a higher goal."

THE MID-WEEK PRAYER MEETING.

SILAS JONES.

Topic—April 23: The Grace of Giving.
Prov. 3, 8-9: 2 Cor. 9: 6-11.

IT IS not to a man's credit that he thinks it is better to receive than to give. Such a man is lacking in the power to see the meaning of life. The facts are against his theory. It is opposed by the example and teaching of Jesus. He became poor that many might be made rich, and in his teaching he insisted that men should be more concerned about what they give than about what they receive.

A blessing is promised to those who honor the Lord with their substance. This blessing may consist of temporal good. The benevolent person does not necessarily become poorer in purse through his giving. The young man who believes that the church ought to have a share of his income is more likely to prosper than the one who thinks he must have all his income for himself. But there is a higher reward for liberality. It is the reward of knowing that we are fellow workers with all the best people of every age and with God himself.

The spirit in which we give has much to do with the effect of the gift. The best public schools exist where the school tax is paid willingly and not merely because the state has power to collect it. The strongest churches are those whose members are glad to have a part in supporting the Lord's work. The truth is, that giving without cheerfulness is hardly to be called giving. It is no wonder, then, that God loves the cheerful giver.

Every one should be a giver. The amount you have to offer may be small; it may seem to you not worth while to present it. You wrong yourself and others when you neglect to give, because your means are so limited. The self-denial will be a means of spiritual growth to you and a worthy example to others. Jesus was pleased to commend the widow because she cast two mites into the treasury. He is as ready to commend the generous poor of to-day. Let us not be ashamed of small gifts. On the other hand, we ought to be ashamed of small gifts if it is in our power to make large ones. The stinginess of many men of wealth is a serious hindrance to the church. They set a bad example and others are only too willing to follow it.

Giving requires intelligence. One reason why people do not give more freely is that they know so little of what can be done and is being done for the improvement of morals and religion. They devote their spare minutes to reading accounts of wrong doing. The same time spent in studying the men and institutions that represent the better life of the world would create a desire to have a larger share in man's progress. We are under obligation to gain all possible knowledge concerning the kingdom of God and the means of its advancement. Only in this way can we hope to know our duty when it confronts us.

In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

John 14:2.

THE CHRISTIAN CENTURYA WEEKLY RELIGIOUS, LITERARY & NEWS MAGAZINE
PUBLISHED BY**The Christian Century Co.**

358 Dearborn St., Chicago.

Entered at Chicago Post Office as Second-Class matter, February 28, 1902.

Subscriptions—

Are payable in advance and begin at any time. Terms, \$1.50 a year. Arrears rate after 90 days \$2.00. Foreign subscriptions \$1.00 extra.

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NOTES AND PERSONALS**"Home Missions to the Front."**

E. W. Bricket reports two more additions at Houston, Texas.

One more confession on the 6th at De Weese, Neb. E. W. Yocum, minister.

"Home Missions to the Front" is the cry that must not die in our ears this year.

E. B. Huff reports church at Palmyra, Ill., in good condition and frequent additions.

One addition at Sullivan, Ill., Edwin E. Curry minister. Every department doing well.

We give much space to Home Missions in this issue. It is a vital theme. Now is the time to urge it.

Ninety-five cents out of every dollar contributed to the cause of Home Missions goes to the missionaries.

Three additions at Dorchester, Ill., last Sunday, thirteen the last three Lord's Days. J. G. M. Luttenberger, minister.

The Home Board has already increased its appropriations for the field over \$3,000 the first six months of the fiscal year.

N. E. Cory reports four additions at Mt. Sterling, Ill. Bro. Cory is a strong

and vigorous preacher and is doing a splendid work.

The calls are multiplying. The East insists upon more help. We must enter the centers. We must expand every way at once.

Will F. Shaw writes: "The Charleston church meeting continues, the Lord adding to the church daily those that are being saved."

There were three young ladies to make the good confession at Watseka, Ill., where B. F. Ferrall, ministers on Sunday morning, April 6th.

John Brower, the noted soloist and chorus leader of this city, is assisting M. E. Harlan in a meeting at Brooklyn, N. Y. It is proving a great meeting.

A. E. Robertson and Robert Elmore closed two weeks at Pounding Mill, Va., with 31 additions. It was a splendid meeting and left the church full of rejoicing.

A. R. Adams, assisted in ordaining I. S. Bussing, who recently came to us from the U. S. to the ministry. Bro. Bussing has received a call to Bristow, Iowa.

A. J. Zeller, pastor at West Bay City, Mich., sends encouraging reports of work done. Among other good things, funds are being raised for a new church building.

The Central church, Columbus, O., has just closed a great meeting. S. M. Martin was the evangelist. There were 110 additions, sixty by baptism. The whole city was stirred.

H. H. Moninger reports sixty additions, fifty-one by baptism at their recent meeting at Tiffin, Ohio. Sunday school has more than doubled, and Junior C. E. organized with thirty-five members.

In another column will be found a likeness and brief sketch of the life of Harold Bell Wright of Pittsburg, Kansas, whose splendid story, "That Printer of Udell's," will begin in next week's Century.

Harry E. Tucker of the First Christian Church, Murphysboro, Ill., addressed the miners' unions April 1, 1902, it being the "fifth anniversary of eight-hour day." Also lectured at Anna, Ill., April 4, 1902.

Clay T. Runyon, London, Ky., is giving his full time to the church there and is doing a splendid work. It is a college town and Bro. Runyon is thoroughly capable of doing a splendid work and is doing it.

L. L. Carpenter dedicated new church house at Water Valley, Miss., on Lord's day, April 6th. The day was stormy but \$1,000 was raised to apply on debt. Three additions during the day. F. M. McCarthy is the minister.

Oh, that we might rally to the support of our Home Board this year as never before. The need is oppressing. Our Brethren are willing if our

preachers will tell them of the need and instruct them as to how to do the Lord's work.

Owen Livengood reports the additions for the week ending April 5th as follows: Baptisms, 1,476; from the Baptists, 15; M. E., 11; unclassified, 21; total, 1,523. One M. E. preacher united with us and there were four dedications.

If every preacher among us will do his duty—tell the congregation all he knows about Home Missions, and all they ought to do for Home Missions, there will roll up a mighty offering for the cause of apostolic Christianity in America, May 4th.

"Rally on the Flag" is the slogan this year. We want "old glory" to stand for a Christian nation in the truest, purest, holiest sense. The Home Missionary Society is pushing the fight against sin and sectarianism into every field. We must take this country for Christ.

Take the May offering in your church without fail. Every dollar is needed, every penny can be used to the King's glory. Fields are awaiting occupancy. Many are idle that could be put to work. Send in your money to Benjamin L. Smith, Y. M. C. A. Building, Cincinnati, O.

We hope the Christian Century readers will write for circulars of information regarding the San Jacinto Oil Company. There will be no obligation on your part to buy stock. The company invites investigation and our readers will do us a favor by writing and looking into the matter.

The brotherhood is stirred as it has

A WHOLE FORTUNE.**Good Food and Good Health.**

This food tale from a trained nurse is worth reading.

"I want to tell you of the curative properties of the good food Grape-Nuts, and will say they are a whole fortune to any one suffering as I did for years with a stomach so rebellious as to be almost useless to me.

For years and years I was tortured with flatulency, heart burn, bloating, tenderness of the stomach, and many a time I cried bitterly because of my great distress.

One never to be forgotten day Sister came up from Columbus to visit me. She brought a package of Grape-Nuts to see if the food would agree with me. I found the new food very delicious with cream, and it caused me no pain or disturbance whatever.

To make a long story short I have been using Grape-Nuts ever since. Have gained twenty pounds in five months and my health is perfect. It is a pleasure to be plump and healthy and feel well again. I am a professional nurse and naturally appreciate this change in my health." Lucy N. Richardson, Box 164, Logan, Ohio.

seldom been by any proposed concert of action among us. The air seems quivering with the battle cries of our hosts of Zion marching on to conquest. May 4th is the rally day to be celebrated by every church, by prayer and thanksgiving and offerings.

We have on hand one hundred copies Christian Melodies slightly soiled, but not damaged, that we shall be glad to sell some mission church or Sunday school for \$10 or fifty for \$5. Observe the number. First come first served. If more orders than books money will be promptly returned.

Another five years' work like the preceding, with the logical and expected ratio of increased expenditure and aggression will see the Disciples of Christ the dominating force in the religion of the Twentieth Century. We are now third. We ought to be first. We can be by your offerings.

C. E. Edgman has been appointed one of the chaplains of the Veterans' Home at Yountsville, Cal. During the month of March there were 7 additions to the Yountsville church. Brother Edgman writes that there are several splendid homes for sale in that vicinity and that he would like to see our people get them.

Gifts to the American Christian Missionary Society may be made upon the annuity plan. The donor draws five per cent per annum, payable semi-annually, as long as he lives, and at his death the money goes without condition to the society. It is a plan that appeals to the people and much money has already been received upon the annuity basis.

E. B. Barnes reports the following from the church at Noblesville, Ind.: "Yesterday we observed decision day and held our annual Sunday school rally. Attendance 443, collection \$14.50. There were seven confessions and six added by letter. Bro. W. F. Cowden spoke to us recently on Home Missions. Bro. Rains is to be with us next Lord's Day. Bro. I. G. Heinzmann is our efficient superintendent.

The American Christian Missionary Society is calling this year for \$100,000 with which to carry on the work at 225 points. Half as many more points are open to us, or are calling to us for help. If the money was at hand the religious world would be startled as never before by our progress, by the speedy convergence of the whole religious world toward the union in Christ for which we plead.

J. Orville Walton and Belle Ford Walton, state evangelists for Illinois, are now in a meeting at Worden, with bright prospects. They have just closed a meeting at Paisley. They organized a church with sixty-three members. There were forty-eight baptisms. An organ was purchased and fund for new church building started. They will co-operate with Irving in the employment of a minister.

We wish to thank the many kind friends who have so kindly responded to our request to March copies of The Christian Century. To all of these we are mailing copies of the "Authority of Jesus," by J. W. Allen. If you do not receive this booklet, combining strength and beauty, let us know. We shall be glad to furnish other kind friends with a number of copies for distribution at half-price.

We urge upon every disciple of Christ the necessity—yea, the necessity of making an offering to the Lord's work May 4th. The Home Board has set that day for fasting and prayer and praise and the dedication of our means to the great cause of redeeming our home land to Christ our King. Let every member make preparation for that day and make his offering generous for the sake of the cause we plead.

There is need for more money in the Home field than ever before in our history. Twenty thousand people entered Western Oklahoma the past year. We have not less than 5,000 brethren among them. These need organization, homes, preachers. One railroad is building fifteen towns this year. Several of our states have not a single church or preacher. We must take America for Jesus by pushing "Home Missions to the Front."

The noted preacher, Dr. Talmage, is dead. He passed quietly away last Saturday night. For years he has held the field as a popular lecturer and preacher and it will be difficult to estimate the value of such a life. During the last few years he has devoted much of his time and strength to the development of the Christian Herald, the most widely circulated of American religious journals. A more extended notice will appear next week.

The veteran, L. L. Carpenter, thus writes of his work for April 6th: "I preached the opening sermon and dedicated a new and beautiful house of worship at Water Valley, Mississippi. We were there during the terrible floods that did so great damage in the South. We raised money to pay the indebtedness of the church. Our stay and work with the people of the southland was exceedingly pleasant. Bro. F. M. McCarthy is the hard working and successful pastor at Water Valley.

The Army and Navy Magazine says: The leading military school in the United States next to West Point is undoubtedly the Culver Military Academy, Culver, Indiana. Within the past few years the superiority of a military education over the ordinary one has been conclusively proven, and all parents of the present time are in favor of the discipline which is only to be found in a school conducted on military lines. The Culver Academy is conducted in a liberal manner and affords unusual educational advantages, as it includes all the different branches of study requisite for a

complete education. Write Col. A. T. Fleet, Culver, Indiana, for a beautiful illustrated catalogue and particulars concerning terms.

F. D. Terrall, pastor at Ames, Iowa, thus writes of the recent meeting at that place: "Forty-five additions in nineteen days. Our meeting with home forces closed April 6th with the following visible results, thirty-one by confession and baptism, fourteen by letter and statement. Prof. Webb and wife, chorus leaders and soloists did their part effectively. They will take a short vacation. Address them at Ames. The pastor and church feel that they have mutually been benefited in this effort to reach the unsaved."

John R. Jesse, Camden Point, Mo., writes: Dr. J. W. Lowber of Austin, Texas, has just closed a very enjoyable series of lectures with us here. They were given under the management of the college here, but held in the church for the benefit of the community. Quite a number of the preachers of Northwest Missouri accepted our invitation to come and enjoy the lectures with us. Dr. Lowber developed the christology of the Bible in a series of thirty-minute talks in the college chapel each morning. We

HOW THEY MANAGE. Doctors' Wives Trained to Arrange Things.

Sometimes the wife of a doctor can bring her husband around when he don't know exactly how to help himself. The wife of a certain well known physician in Washington, D. C., concluded that coffee was the cause of the doctor's sleepless nights. She says: "He would retire and lie for hours unable to sleep a wink. I thought perhaps he was nervous from the coffee which he drank at his meals and suggested that he try Postum. To my surprise he objected most decidedly. I said nothing, but the next morning made Postum Coffee instead of the regular coffee and gave that to the doctor. I made it according to directions and it had a beautiful coffee color and flavor. He drank his cup and remarked that the coffee was unusually good that morning and asked for more.

From that time I served him Postum at every meal, and in the course of a week or two he showed such remarkable signs of improvement in health and strength that I told him he had been drinking Postum from the time he had begun to get better.

You never saw such a surprised man. He said: 'Well, if the good coffee I have had is Postum, and leaving off regular coffee has made such a change in my health, I never want any other kind in my house.' Since then he regularly prescribes Postum to many of his patients and with good results." Name given by Postum Co., Battle Creek, Mich.

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had a feast of good things and we feel helped very much by the lectures.

If we have Christ formed within us the hope of glory, shall we hug our sweet possession to our souls? Or shall we give as the Lord has given to us? Shall we not tell others the story? Shall we not seek and save those for whom Christ died in our city's midst, in the neglected corners, throughout America. If we cannot "go" we must send others. The American Christian Missionary Society is our agent in this. It will take our money and with it engage men and women to preach the unsearchable riches of Christ, evangelize, "make disciples," conquer this land for Christ. Let us trust our agent and on the fourth of May, go in the King's name into America's every home.

Will some of our readers respond to this request:

My helpers want very badly several rolls of the large colored illustrations of the New Testament, such as is used in the infant classes in our Sunday Schools at home. They will do just as well in English. They want to illustrate their sermons on Acts and the Gospels with them. They need a number of them—second-hand ones, in good condition are just as good for them as any. Please ask some of our Sunday schools there to send us some of them by mail. The last two Quarters on Acts are especially good.

W. M. Taylor.

San Juan, P. R.

The special attention of our readers is directed to the article on another page, entitled, "A Final Word About the San Jacinto Oil Company." This article is by Dr. J. B. Cranfill, president of that company, whose success in the organization and development of the company has been marvelous indeed. He is editor of the Baptist Standard, the most widely circulated religious paper in Texas, and his word is counted as good as gold wherever he is known. Dr. R. C. Buckner, vice president of the San Jacinto Company, is the founder and manager of the Buckner's Orphans' Home, which is the greatest orphanage in the southwest. Mr. George W. Carroll of Beaumont, is treasurer of the San Jacinto Company.

We regret to announce the death of Helen Lee, daughter of Brother and Sister E. W. Thornton, which occurred at the home in Mayfield, Ky., on the evening of March 31. Helen was a delightful child, a rare earthly treasure, loved and admired by all who knew her. She has been known by the writer since infancy, and we feel deeply with our dear friends this great loss. She had lived on the earth, but little more than ten short years, but these were years of sunshine and joy to her home. Now that she is gone we must say: "Good bye, dear Helen, thou hast gone on. We shall soon join thee with dear ones who await us."

The funeral services were conducted by Brother H. D. Smith of Hopkinsville.

CHURCHES OF CHRIST AT THE BEGINNING OF THE TWENTIETH CENTURY.

Jno. T. Brown, author of Bruce Norman and editor of the Christian Guide, Louisville, Ky., has in preparation the above work which promises to be the most valuable and interesting work ever gotten out by any of our publishing houses.

It will consist of a history of about three hundred pages of the Restoration Movement by J. B. Briney, a history of our foreign work, including engravings of all of our foreign missionaries, etc., by A. McLean, a history of the C. W. B. M., by Mrs. Moses,



JNO T. BROWN
Editor of the Christian Guide.

Church Extension, by G. W. Muckley; Our Home Society, by Benj. Smith, and the Ministerial Relief by Bro. Orcutt. W. T. Moore is writing a history of the work in England. A history of our work in Canada and Australia will also be written. The work in each state will be represented, giving statistics of growth, etc., from the beginning. The remainder of the book will be taken up with short sketches of preachers, churches, officers, colleges, etc. In fact the book will be a complete encyclopaedia of about a hundred years' growth of the Restoration Movement, which in every respect has been phenomenal.

We have been asked if we thought the work would be completed. To this question we emphatically say yes, with such a man as Jno. T. Brown to do the work there is no question about its completion.

He entered college with \$3 to take a seven years' course, completing the course, however, in five years, gradu-

ating in the classical course in the Bible College, Lexington, Ky., and receiving an A. B. and A. M. degree from Central University at Danville, Ky. He became editor of the Guide when he was but twenty-seven years old and has almost doubled its circulation during the past four years. A man with such energy and determination will push to a successful conclusion such a magnificent and splendid enterprise as he has undertaken. The book will be of untold value to our brotherhood. It will be a waymark in our history. Our leading preachers everywhere have given the work their hearty endorsement and have become advance subscribers to the book.

Our Preachers' Meeting in this city last Monday gave it their endorsement, and we hope to have Chicago well represented. The price of the book is \$10, which is very reasonable, as it will be gotten out on the finest grade of enameled paper, bound in half morocco in two volumes.

We trust our readers will help the matter along in every way possible by sending in facts and data that will be of interest and by becoming advance subscribers to the book.

For particulars write to Jno. T. Brown, 642 Fourth avenue, Louisville, Ky.

NO PERSON SHOULD DIE

of any kidney disease or be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation, or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from bladder and prostate inflammation and from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly, and permanently with only one dose a day of Vernal Saw Palmetto Berry Wine.

Any reader of Christian Century may have a sample bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh, indigestion, constipation of the bowels, congestion of the kidneys, inflammation of bladder, and enlargement of prostate gland.

There is no trouble and but a trifle of expense to cure the most stubborn case. Write for a free bottle.

CHICAGO DEPARTMENT

Chicago Churches and Missions.

Ashland—Sixty-third street, near Center avenue. A. J. Hargett, Pastor, 6236 South May street.

Austin—Park avenue and Ontario street. George A. Campbell, Pastor.

Douglas Park—S. Turner avenue, one-half block north of Ogden avenue. Claire L. Waite, Pastor.

Englewood—Eggleston avenue, south of Sixty-fourth street. C. G. Kindred, Pastor, 6346 Parnell avenue.

Evanston—Y. M. C. A. Hall, Orrington avenue. W. D. Ward, Pastor, 530 Davis street.

First—Grand Boulevard Hall, Forty-seventh street and Grand boulevard. John Wells Allen, Pastor, 4627 St. Lawrence avenue.

Garfield Boulevard—Byrne Hall, corner Garfield boulevard and Halsted street. L. E. Newcomer, Minister, 114 Honore street.

Garfield Park—Garfield Hall, corner Hamlin and Chicago avenues. S. G. Neff, Pastor, 303 Claremont avenue.

Halsted Street—Halsted, near Sixty-ninth street. Harry L. Baynes, Superintendent, 252 West Sixty-fifth place.

Harvey—One Hundred and Fifty-third street. R. L. Wilson, Pastor.

Hyde Park—Fifty-seventh street and Lexington ave. Edward Scribner Ames, Pastor.

Humboldt Park—961 Armitage Ave. E. E. Cowperthwait, Pastor.

Keeley Street—Archer avenue, near Throop street. J. H. Reid, Superintendent, 2506 Archer avenue.

Kendall Street—Kendall street, near Polk street. Jas. Piggott, Elder, 571 Harrison street.

Irving Park—West Cullom and North Forty-third avenue, one block west of Belding school. Marion Stevenson, Minister, 2545 North Forty-second avenue.

Jackson Boulevard—1010 Jackson boulevard, near Western avenue. Roland A. Nichols, Pastor, 49 Campbell Park.

Maplewood—Fullerton avenue and Rockwell. E. E. Cowperthwait, Minister, 375 Dickens avenue.

Metropolitan—People's Institute, corner Leavitt and Van Buren streets. Charles Reign Scoville, Pastor.

Monroe Street—Corner Francisco avenue. Charles Clayton Morrison, Pastor, 1234 Jackson Boul.

Moreland—Forty-eighth avenue and Indiana street. G. A. Campbell, Minister, 416 North Waller avenue.

North Side—Montana street and Sheffield avenue. O. P. Spiegel, Minister.

South Chicago—One Hundred and Sixth street, near Avenue N. Chas. Poltullo, Superintendent.

South Side (Col.)—3329 State street. G. W. Dawson, Superintendent, 32 South Jefferson street.

Waukegan—Corner Clayton and Utica streets. W. O. Thomas, Pastor.

West Pullman—Wallace avenue and One Hundred and Eighteenth street. Wm. W. Frost, Pastor, 232 East Fifty-fifth street.

North-West—402 Armitage avenue. Chas. B. Jackson, Superintendent, 41 Stanley Terrace.

Douglas Park.

Many of our members are becoming greatly interested in the Christian Century. They seem to be especially well pleased with the Chicago Department. On last Lord's day the pastor called the attention of the congregation to the splendid features of the Century and the very low terms on which subscriptions may now be secured. As a result of these remarks ten persons have subscribed, and it is

believed the number will be greatly increased.

The regular quarterly business meeting of the congregation was held on Monday evening, April 7th. The treasurer reported all current expenses paid and a surplus in the treasury of \$65.00. This surplus will be expended in payments upon back interest and taxes.

While our congregation is prospering financially and enjoying a goodly growth in numbers, yet unless there also be a growth in "grace and the knowledge of our Lord" on the part of the members, all other apparent prosperity will count for nought.

Englewood.

The elders and deaconesses have systematized their work in such a manner as to easily reach all new members and the afflicted. The following is a brief outline of the system:

The church territory is divided into four districts; an elder has charge of the work in each district, assisted by two deaconesses.

The deaconesses are provided with cards, on which they write the result of their visit, and return cards to elders.

Much good has resulted from this systematic way of working.

At the close of the mid-week prayer meeting Sister Humbert was buried with her Lord in baptism. These meetings are well attended.

Sister Burnham's husband died last week and his remains were taken to Michigan for interment.

The Christian Endeavorers have started a quotation book which they hope to have in the hands of the printers in a short time.

The Intermediate Society is steadily growing in numbers and in interest. These bright boys and girls will be the men and women of the church of tomorrow.

Bro. Cantrell, the field manager of the Century, has started to make a canvass of the church for subscriptions. He visited about sixty families last week and secured fifty-two new subscriptions. He will not be satisfied until he has secured one hundred. We know that this means a great many souls for Christ, and a closer walk with the Master for Christians.

First Christian Church.

There were three additions to the First church last Sunday by confession and baptism: Miss Helen and Ruth Crutcher, 307 East 66th street, and Miss Lulu Simpson, 806 West 46th place.

The Sunday school Easter exercises were repeated on Sunday evening, April 6th. A large audience was present and all were greatly pleased. Mrs. L. B. Dawson is superintendent of the school, and a model one she is.

The Wednesday evening meetings are growing in numbers attending and in interest. They have just concluded

I Will Cure You of Rheumatism

NO PAY UNTIL YOU KNOW IT.

After 2,000 experiments, I have learned how to cure Rheumatism. Not to turn bony joints into flesh again; that is impossible. But I can cure the disease always, at any stage, and forever.

I ask for no money. Simply write me a postal and I will send you an order on your nearest druggist for six bottles of Dr. Shoop's Rheumatic Cure, for every druggist keeps it. Use it for a month, and if it does what I claim, pay your druggist \$5.50 for it. If it doesn't, I will pay him myself.

I have no samples. Any medicine that can affect rheumatism with but a few doses must be drugged to the verge of danger. I use no such drugs. It is folly to take them. You must get the disease out of the blood.

My remedy does that, even in the most difficult, obstinate cases. No matter how impossible this seems to you, I know it and I take this risk. I have cured tens of thousands of cases in this way, and my records show that 39 out of 40 who get those six bottles pay, and gladly. I have learned that people in general are honest with a physician who cures them. That is all I ask. If I fail I don't expect a remedy from you.

Simply write me a postal card or letter. Let me send you an order for the medicine; also a book. Take it for a month, for it won't harm you anyway. If it cures, pay \$5.50. I leave that entirely to you. Address Dr. Shoop, Box 595, Racine, Wis.

Mild cases, not chronic, are often cured by one or two bottles. At all druggists.

ed the study of the Gospel of Mark, and will begin the study of the Gospel of John.

Our C. E. Society is the "banner society" of the South Division. It is not a large society, but what it lacks in quantity is made up in quality. Miss Maggie Batterton, 4540 St. Lawrence avenue, is the efficient president. The C. E. social at the residence of Miss Puterbaugh, 4013 Indiana, on Thursday evening, the 10th, was greatly enjoyed by all present.

The Ladies' Aid Society will serve a dinner at the hall on Wednesday evening, April 23. Our ladies have established a well deserved reputation as first class caterers, and the coming feast will be up to the standard. A small admission fee will be charged.

The many friends of Bro. R. S. Hopkins, 5332 Calumet avenue, will be glad to learn that while he is still in the hospital his condition is much improved, and he hopes to be out in a short time. We wish him a speedy recovery.

Mr. E. M. Bowman, "the Kenwood," chairman of the board of officers, has appointed the following chairmen of their respective committees: Executive and finance committee, Geo. A.

Feeding to Fit

is the problem with infants. The growing child has ever changing needs, but a perfect milk can never go amiss. Borden's Eagle Brand Condensed Milk is the acme of substitute feeding. Send 10c for "Baby's Diary," 71 Hudson street, N. Y.

Gill, 4845 Grand boulevard; communion service, B. J. Young, 4209 Indiana avenue; music committee, W. B. Morse, 5048 Washington Park place; reception and ushering committee, J. C. Wayman, 7639 Emerald avenue; house committee, J. H. Stevens, 682 East 48th place; building committee, C. S. Roberts, 4900 Ellis avenue; relief and aid committee, R. S. Hopkins, 5332 Calumet avenue.

Harvey.

There is a decided increase in all departments. The church has had an experimental career, but the recent meeting of our city evangelist, W. B. Taylor, put in order the things wanting and the church is now in excellent working order. Quite a number of families have recently moved in and are adding strength to the cause. One addition at the morning service. The attendance the best since Bro. Wilson has been with us.

Hyde Park Church.

Mrs. Martha Y. Eyman of Indianapolis, Ind., and Mr. and Mrs. Henry B. Robison of Lexington, Ky., took membership by letter April 6.

The Wednesday evening meetings are devoted to the study of hymns. Isaac Watts, the founder of English hymnology, was the subject last week and Philip Doddridge will be the subject April 16.

Dr. Willett is expected home from the East this week.

The Sunday school teachers and officers meet on Friday evenings to study the lesson and discuss plans for the development of the school.

The offering Easter Sunday amounted to more than \$100.

This church takes an offering for missionary work the first Sunday in each month. This amount is apportioned among the various missionary societies as follows: The Foreign, Home and City Societies, 25 per cent each; church extension, 10 per cent; ministerial relief, education and state work, 5 per cent each. We plan to raise a total sum of \$250 this year.

The Endeavor Society has for four years contributed \$30 a year for the support of an orphan girl in Deoghur.

The auxiliary of the C. W. B. M. raised nearly \$100 last year.

Jackson Boulevard Church.

Brother Nichols has been engaged the past week in a meeting at Irving Park. He reports splendid audiences, a fine corps of workers and deepening interest. He will continue the meetings the present week.

The entertainment given by Fay Fox Southworth in the interest of the Intermediate C. E. on Tuesday night was one of the best of the season. Mrs. Southworth is a very pleasing reader and a splendid impersonator.

Prof. Daniels lectured Wednesday night to a crowded house, and many

were turned away. The lecture was both instructive and entertaining.

Our audiences at our Sunday services seem to be increasing each week, but with our efficient and earnest pastor this is not to be wondered at. A lady and gentleman from the Centennial Baptist church united with us Lord's day morning.

At the evening service Mrs. Chas. B. Jackson read for us "Mary at the Sepulcher."

One young man added to the active membership of the C. E. society.

The following motion was carried at the board meeting on Sunday afternoon: "Moved that Bro. Roland A. Nichols be permitted to employ as junior pastor, to be associated with him in the work of our church, Grant W. Speer of Hicksville, Ohio, for such time as he may wish, and that the church guarantee the payment of Bro. Speer's salary out of any money in the hands of the church from time to time due to Bro. Nichols."

Metropolitan.

In the absence of Bro. Scoville, Rev. F. F. Grim of Chicago University spoke both morning and evening to large and attentive audiences. Special music was furnished by Miss Dux, Mr. Munger and the Metropolitan Choral Union.

Sunday school attendance, 331.

Prof. Wakefield of Hiram College is to speak next Sunday morning, and Bro. J. H. O. Smith in the evening.

A large number of members and friends attended the funeral of Sister Rose Smith on Thursday afternoon. We extend to this sorrowing family our deepest sympathy and mourn the loss of a faithful follower of the cross.

The Metropolitan Band, consisting of twenty young men, recently organized and expect to have their new instruments in the near future.

Monroe Street.

Services were conducted last Sunday by W. B. Taylor, who spoke on "City Evangelization" in the morning and "The World's Indebtedness to Christianity" at night. A little girl made the confession at the morning service.

The Bible study classes were renewed after Mr. Ellis' absence of three weeks.

Our Sunday school is being quickened into new life by the enthusiasm of Mr. Wilbur Trumkey, the recently elected superintendent and his assistant, Mr. C. M. Mershon. These men know the need of such work and are bringing their ambitions and ability to practical account. Friday evening a social will be given in the church for all old and prospective scholars.

North Side.

The ladies of the C. W. B. M. conducted a most interesting prayer meeting Wednesday evening. Subject, "Mexico."

The young ladies gave a unique entertainment Tuesday evening. They called themselves "The Columbian Band." It was "a drama in two acts," the first act consisted of comical music; the second of several gallons of ice cream.

The Endeavorers are planning for an entertainment of music and recitation by the Schubert Madrigal Club for May 6. This club delighted a large audience here last year and all are looking forward to a rare treat.

Bro. Spiegel spoke in the morning to a large audience on the simplicity and power of the Gospel. At night the Salvation Army held the service, and Brig. Max M. Damon spoke to a full house on the subject, "In Darkest America." He used one hundred magnificent stereopticon views on the Salvation Army work in the slums of our great cities. The most admirable address was interspersed with illustrated songs by Ensign Christine Sangren. The whole entertainment was most instructive and highly appreciated. We commend the same to all our churches.

Notes.

The monthly meeting of the executive committee of the Cook county Churches of Christ Christian Endeavor Union was held last Thursday evening and was attended by sixteen

HOW TO SECURE A LIFE INCOME.

Did you ever consider the value of compound interest, and its effect upon a few dollars saved year by year? As a snow ball grows with every revolution, so compound interest makes a dollar grow with every year's accumulations. One dollar invested at 6 per cent compound interest doubles itself in less than twelve years. If you can save something every year and invest it safely on this basis, you may accumulate in a few years quite a snug sum of money. Can you save \$100 a year? If so, the following table will demonstrate forcibly the value of investing it on the above basis on safe and conservative lines:

	Annual saving.	Interest credits.	Accrued values.
1st year....	\$ 101.25	\$ 6.08	\$ 107.31
2nd year....	101.33	12.53	221.26
3rd year....	101.33	19.38	341.96
4th year....	101.33	26.60	469.88
5th year....	101.33	34.27	605.49
6th year....	101.33	42.41	749.23
7th year....	101.33	51.03	901.58
8th year....	101.33	60.17	1,063.08
9th year....	101.33	69.86	1,234.27
10th year....	101.33	80.14	1,415.74
11th year....	101.33	91.02	1,608.09
12th year....	101.33	102.57	1,811.99
13th year....	101.33	114.80	2,028.12
14th year....	101.33	127.77	2,257.22
15th year....	101.33	141.45	2,500.00
	\$1,519.95	\$890.06	

Any sum from \$25 a year up may be invested, with proportionate returns, with principal and interest guaranteed, by an established corporation, now in its fifteenth year. Write for particulars.

G. E. ROBERTSON,
184 LaSalle st.

delegates representing nine churches. Interesting reports of work done were read. Mr. Sidney Pinney spoke on "Personal Work." The rest of the time was taken up in a discussion of the best prayer meeting methods. The officers this year are making every effort to make these meetings well attended and helpful. Any Cook county society that is not regularly represented at them is losing much by its failure to keep in touch with the work of other societies.

MISSION REPORT.

During the month of March the superintendent spent thirty days in the field, being confined to my room, one day on account of sickness. He preached twenty-five sermons; attended fourteen other meetings and had sixteen other meetings, and held sixteen conferences in the office and twelve others about the work with mission pastors and workers. He attended six committee meetings and two board meetings. He made thirty-seven personal calls. During the month he wrote eighty-one letters and two newspaper articles.

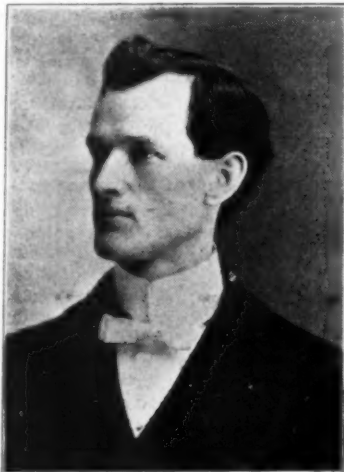
He closed his Douglas Park meeting with twenty-two accessions, counting the five who were baptised the evening of the dedication; these were distributed as follows: Two from the Methodist, three from the Congregationalist, four reinstated, and thirteen by confession.

The meeting was a great success considering the difficulties. Many of the church were discouraged because of delay in completing the building. They had been meeting in their house unplastered until mid-winter. The evangelist urged the completion of the building and stood for the price of the plastering. The Ex-Board assumed the obligation. Because of the extremely cold weather they were delayed three weeks in getting their work done. We were then to the time of beginning our meeting. The house was plastered Friday and the meeting began on Sunday following. The steam from the newly plastered house sweated the evangelist every night until his hair was wet. Brother Waite was sick the first two weeks and was unable to aid as he planned. Several good members were detained by sickness in their families, and four families moved in the time. The third week the superintendent was sick and scarcely able to preach. The water was frozen up and we were unable to use the baptistry until the last week. The work necessary to overcome such hindrances can scarcely be comprehended in a large city with its indifference.

Claire L. Waite, the efficient and sweet-spirited pastor at Douglas Park, deserves much praise for the success of the meeting. He has the unbounded confidence of the church and community. He will continue to do work in the University of Chicago during the spring quarter.

During the month the evangelist was invited to speak at the First church on the subject of City Evangelization. At the conclusion an offering of \$86 was made to this, the greatest and most difficult task before the church. Many have said we don't know much about our work in the city. Why not arrange to have the superintendent of missions come and tell your church a few of the things? Last November the General City Missionary society asked the churches to hear this story and this is the first and only church and Brother J. W. Allen the only preacher who has given such an opportunity to their members.

Douglas Park has recently completed their house. Irving Park has let the contract for the building of their auditorium. Ashland church has decided to build and will be at work in a very short time, and Austin is rapidly approaching this period. Irving Park is in a meeting with Roland A. Nichols and Austin with J. H. O. Smith of Val-



HAROLD BELL WRIGHT.

paraiso, Ind., doing the preaching. These movements begin to look like permanent things in our work.

Robert L. Wilson at Harvey, A. J. Hargett at Ashland, Wm. W. Frost at West Pullman, S. G. Neff of Garfield Park, our new pastors, are all doing a splendid work reporting increased audiences and accessions to their congregations. This work should have our united support and interest.

The summary of work for the quarter closing March 31 is as follows: This includes all churches and missions aided by the City Missionary society and their pastors and the evangelist. Days 783, sermons 281, baptisms 36, received by letter 36, and 23 other additions. This statement is incomplete as to results because some have not reported.

W. B. TAYLOR,

C. W. B. M. Evangelist and Supt. of Missions.

HAROLD BELL WRIGHT.

Was born in Rome, Onelda county, New York, twenty-nine years ago. His mother died when he was ten years of age, since which time he has made his own way in the world. He says: "I have lived the life I have tried to picture in the story, 'That Printer of Udell's', and, like Dick Falkner, I know what it means to be cold and hungry; to sleep in straw stacks and to be classed with the professional tramp."

His people came to this country in 1640, and his ancestral record is clear as far back as Lord Robert Wright, County of Essex, England, 1500.

He went to Hiram College in 1894 and 1895. He went west to paint pictures, being a landscape artist, and was determined to preach at every opportunity. He began preaching in Missouri. His first regular work was Pierce City, Missouri, where he remained fourteen months and resigned to take up the work at Pittsburg, Kansas, his present field of labor. He is now in a great meeting with his home church. He says: "I believe that deeds, not creeds, must bring men to Christ, and that the church must rest her claims upon the work she does." The plot of his story is laid in Pittsburg.

60 DAYS TRIAL

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This is the title of a 32 page booklet containing new truths and ideas of practical Church life. The distinction between a Church Member and a Christian. This pamphlet is worth \$100 to any person who will think and study.

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Detroit,
Mich.

OMAHA LETTER.

Omaha is making preparations for a great convention. People outside of our churches are thoroughly aroused. The subject is much talked of in the daily papers. In the stores and on the streets it is a subject of daily conversation. Your readers will be glad to know that all the leading roads of the Western Passenger Association have given a flat one-fare rate for the round trip. Some rumors that are afloat make us hopeful that even a better rate than one fare will be given by some roads.

One feature that will be of interest to many is the evangelistic campaign which our committee is agitating. We are planning to hold in Omaha, South Omaha and Council Bluffs during the convention a series of evangelistic meetings. These meetings will be held on the streets, in factories, stores, halls, hotels and every other place where people can be gotten together. They will be arranged at hours between the sessions of the convention, so that they will in no way interfere with the work of the convention itself. To make this plan a success we will need the help of visiting brethren. It has received the approval of some of our leading evangelists, to whom it has been mentioned and they have promised us their support.

Our committee is not satisfied, however, to rest its work here. They have in view a more pretentious evangelistic enterprise. At the present time they are communicating with churches around Omaha and will endeavor to have all the churches within a radius of 200 miles of this city enlist in an evangelistic campaign to follow the convention. Our leading workers who have heard of this plan express themselves in hearty sympathy with it. Bro. Denny, secretary of Iowa, says this is an opportunity of a life time. Its advantages are manifest. The work of preparing for these meetings on the part of the churches will in itself give them a great uplift. Then the fact that the enterprise is concerted will give enthusiasm to every church that enlists. To know that from two or three hundred pulpits within a given radius, the same old gospel is being preached will be a source of encouragement and strength to every pastor, to every evangelist and to every member of every church that is enlisted. In union there is enthusiasm.

There is great advantage in connecting this evangelistic work with our convention. It will do the convention good and it will do the meetings good. Many will become interested in the convention who otherwise would know but little about it. They will want to attend its sessions and when it is over will return to their homes ready for earnest work in behalf of souls. We have the names of a number of churches that are getting ready for meetings and we hope that

DID NOT KNOW SHE HAD KIDNEY TROUBLE

Thousands Have Kidney Trouble and Never Suspect It.

Getrude Warner Scott Cured by the Great Kidney Remedy, Swamp-Root.

Women suffer untold misery because the nature of these diseases is not correctly understood; in many cases when doctoring, they are led to believe that womb trouble or female weakness of some sort is responsible for their ills, when in fact disordered kidneys are the chief cause of their distressing troubles.

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle sent free, by mail.

Among the many famous cures of Swamp-Root investigated by The Christian Century the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

Vinton, Iowa, July 15th, 1901.
DR. KILMER & CO., Binghamton, N. Y.

GENTLEMEN:—In the summer of 1893, I was taken violently ill. My trouble began with great pain in my stomach and back, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the county, and consulted another. None of them suspected that the cause of my trouble was kidney disease. They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed sixty pounds. One day my brother saw in a paper your advertisement of Swamp-Root, the great kidney remedy. He bought me a bottle at our drug store and I took it. My family could see a change in me, for the better, so they obtained more and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable time to build me up again. I

weigh 148 pounds and am keeping house for my husband and brother on a farm. Swamp-Root cured me after the doctors had failed to do me a particle of good.

Getrude Warner Scott



MRS. SCOTT.

Sample Bottle of Swamp-Root Free by Mail.

EDITORIAL NOTE—If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book telling all about Swamp-Root and containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Christian Century.

If you are already convinced that Swamp-Root is what you need you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y.

many others will so report to us. Churches should engage their evangelists at once. Many of our strong pastors from distant states would no doubt be glad of an opportunity to remain with us a few weeks in a meeting.

We would be glad if all churches that join in this enterprise would report to us so that we may publish the list in the Omaha Christian.

By the way, the Omaha Christian is the organ of our convention. It is a twelve page paper published semi-monthly at 25 cents a year. If you want to keep posted on all matters pertaining to the convention you should send in your name for this paper.

One thing more. We want conven-

tion stories and will pay for them. They are to be stories about the convention and must not exceed 2,000 words. For the best story submitted we will pay \$15; for the second best, \$10, and for the third best, \$5. We will also pay \$5 each for the three best convention songs and \$5 each for the three best poems. All manuscript must be in by June 1st and becomes the property of our committee. Send to W. T. Hilton, 2613 Grant street.

For Nervous Women. Horsford's Acid Phosphate.

Dr. J. B. Alexander, Charlotte, N. C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for nervous females."

A Final Word About the San Jacinto Oil Company

BY J. B. CLANFILL.

The development of the San Jacinto Oil Company is now complete. We have two of the best oil wells on earth, which are producing over 200,000 barrels of oil per day. We have other oil lands, some of which are adjacent to the great gusher that was brought in last week at Sour Lake. We also have a nice tract very near the Smith well, which was finished on the Beaumont field recently. Our two oil gushers are situated on different tracts of land, and there is room on these lands for a number of other wells. We have 50 tracts of land in Nacogdoches county with an aggregate of 3,335 acres. Much of this land is oil land, and the future developments of that field, will, in my opinion, demonstrate that it is equal to the great Beaumont field. We have completed our pipe line and loading racks on the Beaumont field, and have received our first fifty cars. These cars are all actively employed now in shipping out our oil to our customers. It was stated in our last article that we had closed contracts for 1,500,000 barrels of oil, and that we had a large contract pending with one of our principal railway systems for a million barrels more. This latter contract has not yet been closed, but we have high hopes that it will be closed by the time this advertisement

is in print. In addition to these contracts, we have closed with a number of additional plants and have also made contracts for the sale of 480,000 barrels of oil to be delivered at our wells. Surely the outlook for our company is very bright indeed, and it grows brighter day by day.

The San Jacinto Oil Company was organized April 21, 1901, and chartered in May, with a capital stock of \$250,000. This capital stock was divided into 2,500,000 shares, with a par value of 10 cents per share. Our first stock was offered for sale at 5 cents per share. At that time we had made no developments and our stock was sold purely on the confidence that the people had in the management of the company. When our first gusher was brought in the stock was advanced to 10 cents per share. After our second gusher was brought in the stock was advanced to 15 cents a share, and when we had succeeded in securing our own cars, pipe lines, loading racks and other equipment, stock was advanced to 20 cents per share. The growing strength of our company and the rapid increase of its available assets and splendid contracts now justify us in advancing the price of the stock to 25 cents a share, at which price all of the remaining treasury

stock will now be closed out. All of the 2,500,000 shares of our capital stock have been sold except 123,000 shares. After this small remnant of stock is sold there will never be any more of the company's stock offered by us for sale. We will protect orders for this stock at 25 cents a share until it is exhausted. I suggest to all who desire this stock that they send their orders promptly to me. I will fill orders until it is all gone, and if orders reach me for stock after it is gone I will return the money to those who have sent it to me.

When our company was organized I gave it as my opinion that the stock would be worth 50 cents a share within a short time. That prophecy I here repeat. The stock is now selling for 500 per cent more than the price at which the first was sold. I believe that it will again double in value within a short space of time. The San Jacinto Oil Company is doing as good an oil business as any company on the Beaumont field. Our well No. 1 is the strongest oil well on earth as the picture which appears on this page attests. Our capital stock is small, being only \$250,000. Other companies on the Beaumont field that have less property, and are doing less business than we are doing are capitalized at from \$1,000,000 to \$5,000,000. From the very first the San Jacinto Company has been conducted in a fair and legitimate manner, and I believe that our stock at the price at which we offer it is worth infinitely more than the stock of any company on the Beaumont field. We have made it a special point to protect our small stockholders. Their interests are as dear to us as are the interests of the larger stockholders. Our company was not organized for speculative purposes, but for the development of a large oil producing business. We do not consider the purchase of our stock in the nature of a speculation, but as an investment, and one as substantial as can be made. Our stock is full paid and non-assessable, and no stockholder will ever be asked to pay any assessment of any kind on the stock he buys.

A good deal has been said by outside parties concerning the supply of oil on the Beaumont field. I receive letters almost daily asking if the wells have ceased to flow. My answer to all these queries is that the wells are



WELL NO. 1 OF THE SAN JACINTO OIL CO.

54.36
11.43.9

604

114.

stronger to-day than they were a year ago when the first gusher was brought in. Our well No. 1, a picture of which is given herewith, has a pressure of 354 pounds to the square inch. Not only do the wells continue to flow, but the evidence increases that our oil supply is practically without limit. Everything points to permanency in the oil production, and evidences multiply that the discovery of the oil field at Beaumont is the greatest discovery ever made in the history of the world. Gold has to be mined. It takes vast sums of money to establish proper machinery for this purpose. The Beaumont oil gushes from the earth without a cent of expense to anybody, and, just as it comes from the ground, is the best fuel the world has ever seen. It is also susceptible of refinement and contains 50 per cent of illuminating oil. The San Jacinto Oil Company is now considering the question of establishing a refinery. Within a very short time the wheel of every engine, the spindle of every factory, the saws of every cotton gin, and the dynamo of every electrical machine in the great industrial world will be propelled by steam and power made by the Beaumont oil. On the Atlantic seaboard, along the Mississippi and its tributaries, on the great Gulf coast, and in all of the countries of Europe this oil will be shipped and used for fuel. I said when the Beaumont field was new that it was one of the wonders of the world. I now say that it is the greatest wonder of the world.

Yes, there has been much wild-cat speculation in this great oil field. Many companies have been organized for the sole purpose of fleecing the people. They never had any oil and never expected to have any. I would advise all to be careful to invest their money in companies that are officered by honest men. I am more than willing that our company and its officers shall be thoroughly investigated. With this end in view I refer any who are interested to the editor of this paper or any of the following references: A. V. Lane, cashier National Exchange Bank, Dallas; E. J. Gannon, cashier American National Bank, Dallas; Rev. N. B. Rairden, Omaha, Neb.; Boston W. Smith, Minneapolis, Minn.; Jno. H. Chapman, 1475 West Monroe street, Chicago, Ill.; Hon. Joshua Levering, Baltimore, Md.; Geo. W. Carroll, Beaumont, Texas.

Every stockholder in our company owns share and share alike a proportionate interest in all the properties of this company. There is no discrimination between small and large stockholders.

Our first well was brought in about four months ago. Since that time we have utilized every moment in developing our great property. Every obstacle has now been overcome. We have the oil; we have the cars; we have contracts with the consumer of the oil. We are just fairly under headway and expect soon to send to

our stockholders a handsome dividend. We are conducting the business as economically as possible, and have only the most competent men in charge of the various departments of our business.

Our stock is sold in blocks of 50 shares or more. Our motto will be on this last small lot of stock to fill the first orders that come. I would therefore again suggest to any who want this valuable stock to make their remittances at once. It will not be safe for you to buy our stock from any except ourselves. There has been another oil company of the same name attempting to sell stock on our reputation, and I fear that many have been deceived by them. Address all orders for stock to J. B. Cranfill, president San Jacinto Oil Company, 247 Main street, Dallas, Texas. This is the last opportunity you will ever have to secure this stock. Act promptly.

Dallas, Texas.

THE CHRISTIAN CENTURY

For Three Months.

The Christian Century is not the largest, but is considered the most vigorous and progressive of the national journals published by the Disciples of Christ. We do not say it is the best edited paper in the brotherhood, but Prof. McDairmid, who has gone home to God, and many leading thinkers and educators among us, have made this claim for it. In literary quality and artistic make up it certainly ranks second to none. As one brother writes, it is a Christian journal. The Christian Century is the acknowledged champion of "Our Plea for Union" upon the New Testament basis. It exalts Christ above controversy and aims to deepen the devotional life and enlarge the spiritual vision of our consecrated Christian workers.

Editors and Contributors.

The editors are Charles A. Young, Herbert L. Willett and J. J. Haley. Office editors are Robert L. Wilson and O. P. Spiegel.

Among the regular contributors are Elias A. Long, Charles Blanchard, Peter Ainslie, D. R. Dungan, Errett Gates, E. L. Powell, Geo. Darsie, Charles C. Morrison, F. M. Green, M. B. Ryan, W. J. Russell, Bruce Brown, Geo. H. Combs, B. O. Denham, Jesse B. Haston, J. M. Lowe and a score of other excellent writers. The price of the paper is \$1.50 a year. Trial subscriptions for three months 25 cents. We offer the Christian Century for thirty days longer at the special rate of \$1.00 a year.

What Our Friends Say!

For many months the Christian Century has been most persistently misrepresented. "With malice towards none and charity for all," we shall put forth every possible effort to hasten the unity of God's people and extend

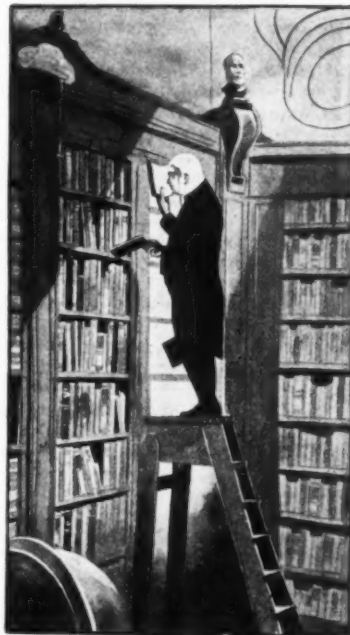
the cause of Christ to the ends of the earth.

We give herewith a few testimonials among many hundred that speak for themselves. We trust the Christian Century to the judgment of a fair and noble-minded brotherhood.

I like your motto: Loyalty to the Word of God and liberty in the Son of God. J. W. ALLEN.

The Christian Century is young, stalwart and brave. A. B. JONES.

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HAVE N'S HOME FOR THE AGED.

Situated in the beautiful hamlet of East Aurora, N. Y., is the New York Home for Aged Disciples. It was a generous gift to the New York Christian Missionary Society by Elisha Haven. For years it has been operated by the state board, but on account of a lack of funds it was of no great service to any except those who could pay for their accommodation.

About the middle of March Geo. L. Snively, general secretary of the National Benevolent association of the Disciples visited the Home and after conference with the State Board at Buffalo it was arranged to deed the property over to the National Benevolent Association, to be controlled and operated by them. The Home will now enter upon a new era of prosperity and will be a witness for the Church in the East. The Association is to be congratulated on the acquisition of this valuable piece of property and we feel sure that the aim and purpose of the donor will be more fully carried out by the Association than was possible by the State Board.

Haven's Home for the Aged will soon be widely known in the brotherhood and we trust will fill a much needed place among the sacred ministries of the Church.

J. P. Litchenger.

Buffalo, N. Y.

MARYLAND NOTES.

The writer had the privilege on last Monday of meeting the pastors of the Baltimore churches at their regular Monday meeting, except B. A. Abbott, who is helping Bro. Johnson in a meeting at Wilson, N. C.

Peter Ainslie will begin a meeting at Calhoun street on the 13th.

L. O. Knipp is in a meeting with M. H. Lee at Fulton avenue. They report five or six confessions the first four days.

Flournoy Payne says his audience has about doubled at 25th street. Eight were added in March.

J. O. Shelburne had six added the past week at South Baltimore. They are meeting in Cross street hall while their new building is preparing for them. The weather has delayed them, so that they will be some months late getting into the house.

C. C. Jones had one baptism in March. Raised more than their apportionment for foreign missions at Snow Hill. Good Will gave \$5.

At Rockville we got over \$32 for the foreign offering.

I preached for the Jerusalem church in Hartford county April 6 and took pledges and an offering for state work. They also collected some for foreign missions which had been neglected, as they have no regular preacher yet.

On April 2 I married Cora V. Davis to Ora Finneyfrock at 9:30 a. m., in Rockville. Traveled by rail 75 miles

FILLMORE'S MUSIC

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and married Parker M. Pearce and Katie May Kreamer at 8 p. m. in the Fork church, Baltimore county.

Bro. E. B. Bagby is ill at his home in Washington, but we hope for his early recovery. He seems to be improving at last report.

J. A. Hopkins.

Rockville, Md., April 9.

**E. V. ZOLLARS CALLED
TO THE PRESIDENCY
OF TEXAS CHRISTIAN
UNIVERSITY.**

The most encouraging sign of advancement among the Disciples of Christ during the last few years has been the general awakening along the line of education. We have come to appreciate that in order to hold a place among the leaders of the world that, in this age of enlightenment and progress we must have broad-minded, cultured, and scholarly men. To this end we have been strengthening the curriculum, increasing the endowment and calling the best equipped men in the brotherhood to the professorial chairs and presidency of our colleges.

No school among us has made greater strides toward this ideal than has Hiram College under the wise and faithful guidance of President Zollars.

For some time Texas Christian University (formerly Add Ran Christian University) has been looking for a man to do a similar work for them.

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need, book describing cancer, with testimonials, free.
J. C. McLaughlin, M. D., Junction Bldg., Kansas
City Mo.

After having made a careful canvass they have decided that the man of their choice is Dr. E. V. Zollars. Word has come to us that he has resigned at Hiram and has accepted the presidency of Texas Christian University. The Texas brotherhood are planning large things for education in the great southwest. The circle of colleges already includes: The College of Art and Science, College of the Bible, College of Music, College of Business, School of Art, School of Oratory and Preparatory School, with plans for still greater enlargement.

They take great pride in their college building and when completed will probably be the finest owned by the brotherhood. In addition to this they have an excellent ladies' dormitory, erected last summer. They purpose to complete the main building this summer and are planning for an additional building. They hope to bring into affiliation four or five private schools in the state, owned by our brethren, thus unifying the educational interests and increasing their efficiency.

EUREKA NOTES.

J. T. Alsop of Pekin visited here a few days ago.

Bro. Porter, pastor at Stanford lead the chapel exercises one morning last week.

D. A. Shepard preached for the Church at Gridley Lord's day, April 6. H. H. Jenner has taken up the work with the Peoria Mission church.

W. H. Kindred preached at Delavan a short time ago.

Will Shaw, pastor at Charleston called a few days ago.

C. C. Wisher is detained at home by reason of sickness in the family.

There are eight in the senior class this year. Two ladies of the number. Euia Odenweller and brother were called home by the death of their mother.

Messrs. Hinshaw and Patton, Prohibition workers, were in town and gave short talks to the students.

B. H. Sealock and W. H. Kindred exchanged pulpits recently.

The Ladies' Aid of Eureka College have added very much to the appearance of the chapel entrances by the use of paint and paper.

More books have been added to the library recently. The Eureka Woman's Literary club gave a part of the number.

President Hieronymus and Prof. Jones attended the ministerial meeting at Springfield, each furnishing a part of the program.

Several new students in this term. The attendance is not quite so large as is always the case with the spring

Professor Jones is on the program of the Peoria District C. E. convention, held at Havana the middle of May.

The debating team is making ade-

quate preparation for the contest with Christian College, to take place here April 25th. Team, O. L. Smith, H. H. Peters and J. S. Compton.

On the evening of April 8th the Ministerial Association was addressed by N. S. Haynes on the "Personality of the Preacher." The address was very interesting and profitable to all the young preachers. F. W. Bunham, Decatur, gives the address next month.

F. E. Smith.

MONTANA NOTES.

The Disciples of Christ rank sixth in numerical strength among Christian bodies in the state of Montana. We have a membership of 1,500 in all, 16 houses of worship and 10 preachers of the gospel. The value of the church property is estimated at \$74,600. The Roman Catholic church is the strongest in the state, followed by the Methodist, Presbyterian, Episcopal and Baptist in order. Our work in Montana has been fostered from the beginning and is still supported to some extent by the Christian Woman's Board of Missions. The churches at Helena, Missoula, Whitehall, Anaconda and Corvallis are each receiving aid from this source. The executive committee of the Montana Christian Association are laying plans for opening work at new points, and for strengthening the weak churches. Their next meeting will be held at Missoula, May 6th. Walter M. Jordan of Helena, who has for many years been closely connected with the work in the state is president of the association.

Butte is the metropolis of the state, and is known as "the greatest mining camp in the world." The population of 60,000 is made up of people from almost every state in the Union and from many foreign countries. They have come here not for religious purposes, but in quest of the gold, silver and copper stored up in these great mountains. Many of them leave their religion behind when they come to this far western state, or keep it locked up in their trunks in the form of church letters. There are many Disciples of Christ in the city unidentified. Our church has a membership of 160 of as capable, liberal and consecrated Disciples as can be found in any American city. Butte is a typical western city and does things on a large scale. We have no penny collections in the churches or Sunday schools. An eastern man offered to pay his street car fare in one cent pieces, when the conductor promptly threw them out into the street. Our house of worship is a modern structure, neat and commodious and our choir is among the best in the city. In the past four months 20 have been added to the church. The outlook is bright for the future.

A. L. Chapman.

432 W. Mercury st. Butte, Mont.

CULVER MILITARY ACADEMY.

The managing editor of the Christian Century visited Culver Military Academy and spoke to the students last Sunday morning. Culver has a splendid body of young men. It was a great pleasure to be in the home of Col. A. F. Fleet, who was the writer's professor in Greek at the University of Missouri, and to meet the boys and their cultured Christian mother, who belongs to one of the "F. F. V's." However, to greet the bright faces of over two hundred brave boys, was especially inspiring.

Culver Military Academy has been called the West Point of the West, and it ranks next to our governmental institution on the Hudson. The two hundred and thirty boys wake, work and worship to the sound of bugle, but they grow stalwart in physique, vigorous in thought and quick in action. The academy is situated on the banks of the beautiful lake Marinkuckee, and was founded by the late H. H. Culver of St. Louis. The large group of brick buildings are fire-proof, having steel girders, steel lathes, iron stairways, and floors laid on nine inches of concrete.

Equality is one of the principles at Culver, and the students range from fourteen to eighteen years of age. The military features of the day begin at



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6 o'clock in the morning with reveille. Seven o'clock brings the bugle for breakfast, and then study and exercise continues until the infantry drill, between 3 and 4:30 p. m. The lowering of the flag while the "Star Spangled Banner" is being played each day is very impressive. The Black Horse Troop meets the longing of the boys for genuine horsemanship. This consists of forty-five black chargers, the pick of the Kentucky blue grass region. The black horse riders perform many daring feats. Col. Fleet, who has charge of the Culver Military Academy, is a Christian gentleman of the highest type and we can thoroughly commend the academy to parents, who wish to have their boys developed mentally, morally and physically. The following statement from a friend of the writer, Dr. Walter Dorsett of St. Louis, who has a delicate son, is significant:

"My Dear Col. Fleet: The improvement in my son, both physically and mentally, has been marked and I shall always feel grateful to you for it."

On another page will be found a cut of one of the fine buildings of the academy, but only a visit to this beautiful place can enable one to appreciate the worth of the institution and the charm of its surroundings.

NEBRASKA SECRETARY'S LETTER.

Harvard will not dedicate until April 27th, and Dean Haggard of Drake will be in charge. They will hold a meeting in November.

District No. 7 will meet in convention April 22-24, at Aurora. It is very desirable that there be a full attendance from all parts of the district. Aurora is a fine little city, and they will gladly entertain all who come. It will be an inspiration to the church there also. Let churches, Bible schools and C. E. societies, as well as the C. W. B. M. auxiliaries appoint delegates that will go at once.

Samuel Gregg closed at Elwood on the 4th. Three additions. At the same time he closes his labors for the N. C. M. S. as announced in last letter. The State Board in accepting his resignation expressed very hearty appreciation of Bro. Gregg and his labors as state evangelist.

O. H. Truman of Hendley has engaged to preach for the Fairfield church the ensuing year, beginning about May 1st.

A. B. Moore is now in a meeting at Beaver City. A. C. Corbin, pastor at that place, was called to Iowa on account of the death of his mother. We extend to this veteran preacher our warmest sympathies.

H. B. Hollingsworth has been recalled to the work at Craig for another year at an advance of salary. The work is in good shape, and the church out of debt. District convention of No.

4 will be held there last week in June. J. H. Reeves writes that he has been called to the Cozad work.

The state board met at Omaha with a large attendance on April 2. Program for the state convention in August will be prepared at once. The secretary's report showed total receipts for the nine months of the previous year ending April 1 were \$1,659.44. This is greater than any year previous in like time, but in spite of this increased total, the churches are behind with apportionments \$200 as compared with the same time last year. I do not like to tell this abroad, but it is none the less a fact, and I mention it to remind the brethren that the time is slipping away, and the apportionments are not being paid. Our treasury will be practically empty when the payments provided for at the meeting have been made. Shall the work stop short off or will the churches do their duty in this matter? June 30 closes the financial year. Do not forget it.

District No. 2 convention is announced to meet with the East Lincoln church. May 6-8 the time.

T. E. Wilson, for five years the efficient treasurer of the N. C. M. S., has arranged to leave the state, and offered his resignation as treasurer, to take effect May 1. Brother Wilson has been a tireless and helpful worker on the board, as well as a painstaking and accurate treasurer. We shall miss his counsel and general optimism. He had faith enough in the N. C. M. S. to advance it money, when we had practically no credit. To his good advice, and sound judgment may be credited a good share of the sound financial condition of the society to-day. He locates in Nashville, Tenn., and while we regret his going, we pray for him and his continued prosperity.

A. C. Corbin was elected vice president to fill vacancy caused by removal of S. T. Martin.

The committee on state convention program is W. A. Baldwin, R. A. Schell and E. E. Boyd. Early suggestions are asked in relation thereto.

In view of the very effective service rendered by A. L. Ogden, the board unanimously voted to increase his salary beginning March 30. He is now in Scott's Bluffs. Hester still at Kearney.

What will you do for state missions now?

CHURCH GAINS.

We commend to your careful attention the following extract from reports which recently appeared in the Associated Press columns concerning the growth of membership in the different

A TRULIS TOMATO 15 FT. HIGH

A Kentucky lady has raised in her own home a wonder among tomatoes. It grows to the height of fifteen feet. 500 tomatoes can be grown in a season and it fruits until frost. The tomatoes are excellent for table use. Any reader of the Christian Century can obtain this wonderful seed, a photo of the plant and full directions for growing by sending eight 2-cent stamps to Mrs. Frank Holt, Fr. Thomas, Ky. Seed can be started in the house or in the open ground after frost time.

churches in this country and the present statistics. According to Dr. H. K. Carroll, the compiler of these figures, the churches have a membership of 28,090,637, out of a population of 77,000,000.

Religious body.	1901.	Comm-nicants, 1901.	Comm-nicants, 1890.
Roman Catholic	9,153,741	6,531,417	
Methodist Episcopal	2,762,291	2,240,354	
Regular Baptist, South	1,664,108	1,290,000	
Regular Baptist, colored	1,610,801	1,343,989	
Methodist Episcopal, South	1,477,180	1,309,976	
Disciples of Christ	1,179,541	641,061	
Regular Baptist, North	1,065,612	800,450	
Presbyterians, North	999,815	788,224	
Protestant Episcopal	750,790	525,054	
African Methodists	698,354	452,725	
Congregationalist	634,835	512,771	
Lutheran Synodical Conference	566,375	357,153	
African Methodists, Zion	537,337	349,788	
Lutheran General Council	346,563	324,947	
Latter Day Saints	306,000	144,532	
Reformed German	240,007	202,474	
United Brethren	243,329	204,018	
Presbyterian, South	227,991	179,721	
Colored Methodist	204,972	129,334	
Lutheran General Synod	204,095	187,432	

Of the church growth during 1901 Dr. Carroll finds that the Roman Catholic is far in the lead. He says, however, that the priests do not revise their figures every year, so that the increase given represents in a large proportion of dioceses the growth of several years. The total membership of 9,153,741 is accepted as accurate, however.

The Protestant Episcopal Church made the next largest increase for the year 1901, having a growth of 218 in the number of dioceses and of 31,341 in the total membership. As in former years, most of the new members came from other churches.



Giant Flowering Caladium

Greatest foliage and flowering plant yet introduced. Leaves 3 to 5 feet long by 2 or 3 feet broad; perfectly immense, and make a plant which for tropical luxuriance has no equal. Added to this wonderful foliage effect are the mammoth daisy-like blossoms, 12 to 15 inches long, snow-white, with a rich and exquisite fragrance. Plants bloom perpetually all summer in the garden, or all the year round in pots. Not only is it the grandest garden or lawn plant, but as a pot plant for large windows, verandas, halls, or conservatories, it rivals the choicest palms in foliage, to say nothing of its magnificent flowers. Thrives in any soil or situation, and grows and blooms all the year, and will astonish every one with its magnificence—so novel, effective, free growing and fragrant.

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THE HOME

A White Night in Sleepy Hollow.

The old Dutch church that Irving loved
Shows all its windows thick with frost.
Deep are the snows upon its roof,
Its ancient groves in drifts are lost;
The icy pond and ruined mill

The bridge beyond the willows, where
The headless horseman rode by night,
Is built of carved marble now,
The winding road is smoothly white,
The bushes sheeted specters pale
In Sleepy Hollow's haunted vale.

But in the woodland's snowy heart
A little brook I cannot see
Among the stiffly frozen reeds
Still keeps its merry spirit free,
And with a steadfast faith sublime
Sings of the joys of summertime.
—Minna Irving, in the Era.

For Housewives.

Firm fish and fresh meat are essential to good and wholesome living.

Don't buy foreign fresh fruits or vegetables when the natives are plentiful.

All fresh meat that has been frozen loses its firmness and flavor when allowed to thaw, which is necessary before cooking.

Don't buy food that has been in cold storage if you can secure fresh food; sometimes turkeys and fish are kept frozen for years.

Don't depend upon extra heat when you want water to boil quickly, but add a little salt to the water and watch the gratifying results.

Don't put celery in the refrigerator just as it comes from the market; wrap it in a wet cloth, then in a paper, and lay it on the ice until needed.

You will see offered for sale smelts and green smelts, and many housekeepers do not know the difference, which is just this: Green smelts are freshly caught; smelts not bearing this label are frozen. The frozen ones become tasteless and flabby when cooked.

Don't throw anything away because it is too salty; add brown sugar until it is just right.—March Woman's Home Companion.

Sayings of the Sages.

The true art of memory is the art of attention.—Johnson.

There is no calamity which right words will not begin to redress.—Emerson.

Nothing is so grand as truth; nothing so forcible; nothing so moral.—Landor.

The same people who can deny others everything are famous for refusing themselves nothing.—Leigh Hunt.

Success is sweet; the sweeter if long delayed and attained through manifold struggles and defeats.—A. Bronson Alcott.

True popularity takes deep root and spreads itself wide, but the false falls away like blossoms; for nothing that is false can be lasting.—Cicero.

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The difference of cost between a good and a poor baking powder would not amount for a family's supply to one dollar a year. The poor powder would cause doctors' bills many times this.

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Used always in making the biscuit and cake it saves both health and money. Made from pure, grape cream of tartar, most healthful of fruit acids.

NOTE.—You cannot, if you value good health, afford to use cheap, low-grade baking powders. They are mostly, in spite of the pure food laws, made from alum, which endangers the health. All physicians will tell you that such powders in food are injurious.

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Liquor in Various Countries.

Very much has been written on the use of alcohol in England, France, Germany and the United States, but for the most part by persons more or less biased in their opinions. Very often such papers have been inaccurately written by persons entirely inexperienced in dealing with statistical matters, and hence they have very little value to those interested in the real facts. In the Fortnightly Review for January, 1902, a professional statistician with more than twenty years' experience, gives a short paper on this subject, with a graphic representation of the condition of the drink question in these countries. He finds that there has been a steady increase in drink consumption per head of population during each five-yearly period from 1886 up to the present date. Comparing the period 1895-1900 and the period

from 1886 to 1890 he finds that the percentage of increase has been smaller in Great Britain than in any of the other three countries, while Germany and France have had the largest relative increase. In the United States, however, the increase of 20 per cent in the consumption of alcoholic liquors per head of population is largely due to an increase in beer drinking, while the consumption per head of wine and spirits has declined.

The current criminal statistics for England record a material increase in prosecutions for drunkenness during recent years, somewhat proportional to the increase in consumption of liquor. The French drink more spirits, more wine and have a larger total consumption per head than any of the other three countries. Schooling notes as a most striking fact that the consumption of liquors in the United States is

141.99

very much lower than in any of the other countries. The American total per head is less than one-half of the total consumption per head in any of the other three countries.

The superior sobriety of the American workman, as compared with Englishmen has often been noticed, and observation in social grades higher than that of the artisan tends to show that American superiority in this respect is a general superiority not confined to workmen only. Schooling believes that the developed alertness and prompt energy of the American may, it is quite likely, be due in some part to this relative abstinence from alcoholic drink.

Initial Characteristics.

Born Nonsensical—Bill Nye.
Serio-comic—Samuel Clemens.
Patriotic Rider—Paul Revere.
Eminently Zealous—Emile Zola.
Military suitor—Myles Standish.
Modest Actress—Mary Anderson.
A clever doctor—A. Conan Doyle.
Numberless Words—Noah Webster.
Character revealed—Charles Reade.
Fearless navigator—Fritzof Nansen.
Gifted Englishwoman—George Elliot.
Just mother's boy—James M. Barrie.
Lord high celestial—Li Hung Chang.
Eulogizes Antipodes—Edwin Arnold.
Character Delineator—Chas. Dickens.

Terrible Complainer—Thomas Carlyle.

Fought every wine—Frances E. Willard.

Fearless nurse—Florence Nightingale.

Well-earned glory—William E. Gladstone.

Great for talk—George Francis Train.

Unusually successful general—U. S. Grant.

Little misses admiration—Louisa M. Alcott.

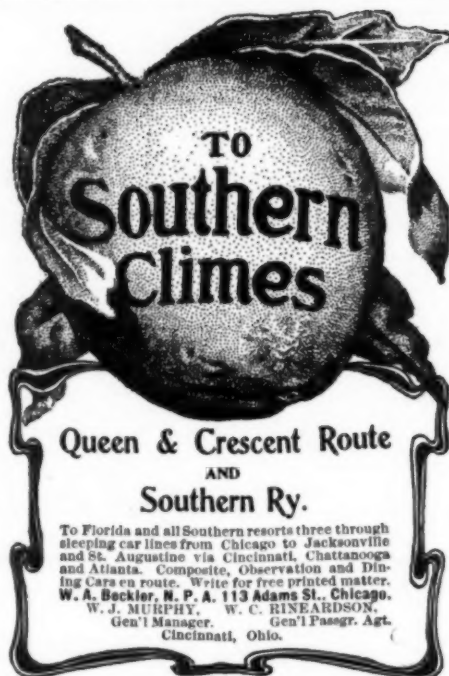
Pens lyrical dialect—Paul Laurence Dunbar.

Frames many chronicles—F. Marion Crawford.

Tamed ambient electricity—Thomas A. Edison.

AN EPIDEMIC OF SUICIDE.

In scanning the public press one is frequently shocked and horrified at the large number of suicides reported, one case following the other in quick succession. How inexpressibly dark and gloomy this life must have been to these poor mortals! One is led to ask, "What is the cause of this terrible crime of self-destruction?" Statistics on the subject show that despondency, as a result of sickness, is the leading one. Realizing how everything depends on our good health, how jealously ought we not to guard it. When temporarily lost, how eager ought we not to be to learn of a remedy which can restore it, a remedy



which can be relied upon. Mr. Philip Nichter, of Good Mills, Va., writes: "My wife and I have had occasion to use Dr. Peter's Blood Vitalizer, and we are very thankful for the results. It has given splendid satisfaction wherever used. I desire to mention one case in particular, that of Mrs. Mary Murray. She had been sick for a long time. Two bottles of the Blood Vitalizer cured her. She says it gave her an appetite and she commenced to gain flesh. To use her exact words, 'It gave me courage to live and work.' Everybody gives the same testimony. How much is there not contained in these words, 'Courage to live and work.' Dr. Peter's Blood Vitalizer brings sunshine into the home by curing sickness and relieving suffering. It is not a drug store medicine, but is sold to the people direct by the proprietor, Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago, Ill.

We call attention to the advertisement of the Natural Body Brace Co., Salina, Kan., in another column. This is a company of very high standing, vouched for by leading banks throughout the country. Their home banks say the company's methods of doing business are all that a customer could ask. They prove by the most skilled physicians and thousands of wearers that their brace is the best of cures for ailments peculiar to women and girls, and for abdominal weakness, backache, lung troubles or general weakness of either sex. It cures after everything else has failed. Their book of plain, common-sense reasoning which is fully illustrated, is sent free

in sealed envelope to all who ask for it. They refund the purchase price to any who are not pleased with the brace after 30 days' trial. We suggest that you write to them for full information.

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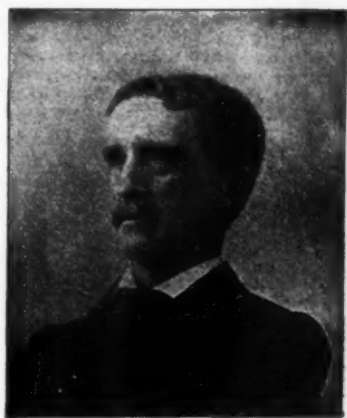
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